

Christ Among Men

MC CONAUGHY



Class BT 307

Book M 2

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CHRIST AMONG MEN

OBJECT LESSONS IN PERSONAL WORK

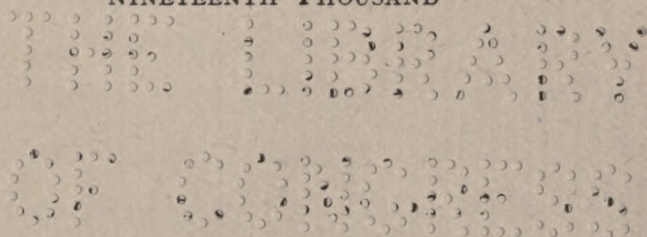
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"He that winneth souls is wise"

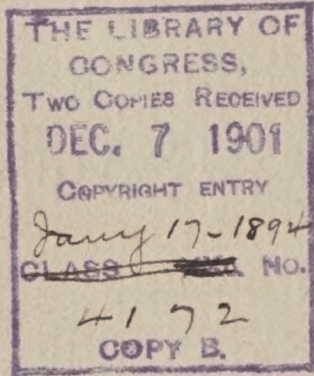
SECOND REVISION

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PREFACE TO THIRD EDITION.

This course of study was first outlined in 1892, and two years later was published in fuller form, with suggestions under each study to guide both teacher and student. It has found a most generous reception, five thousand copies in the smaller, and ten thousand in the larger form having been called for. Another edition being now required, the opportunity is taken to revise it in the hope of adapting it still better to its purpose. The number of studies has been reduced, so as to bring it within the limits of the usual Bible class year. In selecting the interviews of Christ to be retained, it has been found possible to take only those which emphasize some teaching of importance regarding personal work. These are given in the order in which they occur in Jesus' ministry, and a glance over the table of contents will show that this order is the natural one, leading the worker on from necessary preparation through varied experience to widening usefulness. The progress in Jesus' own ministry, as well as in His training of His followers, is still clearly shown, but less empha-

sis is laid upon it, and attention is centered in each study upon the lessons to be gathered from the Master at work, remembering His own words, "For I have given you an example, that ye also should do as I have done."

With the earnest prayer that He may find in this little book some faithful, though very inadequate and imperfect, presentation of His words and His Spirit, and may thus use it for His own glory, it is sent forth again on its errand of service.

*Mount Hermon, Mass.,
September 1, 1901.*

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INTRODUCTORY.

I. THE COURSE OF STUDY.

This course aims to help those who follow it in the supremely important work of winning, one by one, other lives to the service of Jesus Christ. It seeks to do this by promoting in the student the spirit of his Master, by acquainting him with the great truths his Master taught, and by training him in his Master's methods of meeting and helping all sorts of people.

It traces a line of progress in the Saviour's ministry, which should leave a much clearer impression of it as a whole and make many of His words glow with new light and burn with new heat. While it should, therefore, add much to the student's knowledge of the gospels, it is intended not so much for instruction as for stimulus, for guiding, for training. Its chief aim will be missed by the student who does not, week by week, in his own life follow out what he learns. A part of each class hour will, therefore, be devoted to studying together the actual efforts to do per-

sonal work which members of the class are making, applying to the experiences of to-day's service the lessons learned from the Saviour's example.

II. ITS USE IN PROMOTING PERSONAL WORK.

Personal Christian work is more than dropping a word for Jesus as the opportunity offers. It is more than talking with an inquirer in an after meeting and pointing him to fitting texts of Scripture. It may take either of these forms or some other form, but to be really fruitful, it must mean becoming a channel of spiritual life from God to some individual. There is need of such service toward weak and perplexed and careless and worldly-minded Christians as well as toward the unsaved. It involves the filling of one's own life (John 7: 37) and the outpouring of its fullness into another emptier life.

Such service is not the privilege of the gifted few alone, but is open to every Christian who will yield himself to God to be used in this way. Some, doubtless, have more pronounced social qualities, a more winning personality than others, but such gifts as one has may be greatly increased by cultivation and God has again and again called to great usefulness the

man who was most distrustful of his own fitness.

As the Saviour chose for His disciples men who were willing to follow His example, though as yet most unfitted to represent Him, so in every church and young people's society and Christian association a band should be gathered, composed of those who love their Lord, and want to win others to Him, and therefore desire to be trained in such service. Such a band, known usually as a Workers' Training class, may greatly help one another by meeting weekly for the study of a course like this and for counsel and prayer regarding the personal work each is endeavoring to do. To secure unity of purpose and freedom of expression the group may well be small and its members should be *selected* with judgment and care. In a large church or association, where many may be found ready to undertake personal work, a number of group classes may well be formed, and their leaders may form a central class. The teacher of this central class will then have a rare opportunity and responsibility in giving direction and stimulus to the personal work of many.

III. SUGGESTIONS FOR THE LEADERS OF CLASSES.

1. *Undertaking the work.*

(1) Realize how great is your privilege and opportunity. Do not undertake the work unless you have a real sense of unfitness for it, coupled with the assurance that your Master desires you to do it and will supply all needed grace and wisdom. Let your own dependence upon Him and constant prayer affect the whole spirit of your class.

(2) Plan your time so as to give to this work the portion it deserves. Doubtless you are already busy, or you would not be asked to lead. Review your occupations and see what might well be dropped that you may concentrate on what Jesus evidently regarded as most important and most fruitful.

2. *Advance preparation.*

(1) Secure and read the three little books on *Personal Work* mentioned on page 18. This will give you a clearer idea of what the aim of your class should be and of how to meet some of the difficulties that will arise.

(2) Have accessible to the class copies of these same books and also of some at least of those recommended as specially helpful in this course of study. If not found in some library which is open to them, a small fund might be

raised in the class or otherwise, and the collection bought and placed where all members could use it. Members of the class will no doubt desire to purchase some of the books and the leader may be able to secure these at special rates.

3. *In the class.*

(1) The place of meeting should be a cosy, well-ventilated room, free from interruption. A table around which all can gather will bring the members shoulder to shoulder, help to remove restraint, and at the same time afford convenience in use of Bible and note book.

(2) The following order for the class hour is suggested: Review of previous lesson, 5 minutes; study of the Bible incident, 30 minutes; reports and conference on personal work, 20 minutes. Prayer should always begin the hour, and may be introduced during its progress or at the close when it seems best.

a. The review should consist only of a few leading questions so framed as to draw out from the class the *main* points and teachings of the previous week's Bible study. After taking it himself once or twice, the leader should appoint each week some member of the class to conduct it next time. Help him privately, if necessary, in framing his questions. Let the review usually follow along the line of

the points called for in the review chart. See page 70. If this chart is filled out week by week, it will make the review much easier and more satisfactory.

b. In teaching the Bible incident, usually have the passage read, but vary the method. Have one member read it from the Revised Version or from Rotherham's emphasized translation, or from *The Interwoven Gospels*, while the rest carefully follow the text before them.

By all means avoid lecturing and exhorting. Follow the points of the outline, but do not use it slavishly. Put thought into the framing of questions, so as to bring out the truth and its applications. Never *tell* the class what you can get them to tell you. If there are some who evidently do not know *how* to study, even with the aid of an outline, give an hour to studying a lesson with them. It will help them and help you in teaching them afterward.

Kindly check the talkative member, who is tempted to monopolize the time, and draw out the retiring.

Above all, keep in mind always your aim. It is not to teach all you know about the incident, but to bring its truths to bear on the promotion of personal work. So avoid the unessentials, put life and heart into the study, press on to the applications.

c. Treat the conference on the actual personal work of the class as the most important part of the hour. After the first or second lesson, give it its place in every class hour and see that it is not crowded out by spending too much of the time on the Bible lesson. Have it clearly understood that whatever is stated in the class about the work which members are doing is to be regarded as strictly confidential. Without mentioning names or personal details, enough can be reported by each member about any person whom he is trying to help to give a clear idea of his position as related to Christ.

As such instances of personal work are reported, let the leader or the class select one to study for the next group meeting, and let each come prepared with the most helpful suggestions he is able to make, with Bible passages containing the truth which seems to be needed. As soon as the class is thoroughly in earnest, there should be no lack of such instances for study. The leader should set the example here, and encourage any who hold back. Do not make them uncomfortable by fixing attention in class on their failure to report, but in private conference try to ascertain and remove the difficulty, and assign some special personal work for them to undertake.

For this part of the class work, even more than for the teaching, the leader will need a

prayerful spirit and a loving heart. If the work becomes mechanical, or drops into discussion or criticism, its helpfulness will be altogether lost.

d. Encourage the class to commit choice passages of Scripture for use in personal work. Select from each lesson either the central verse in the Bible incident, or the best passage suggested in the personal work conference, and have this noted as the key verse for that day. Let these passages be called for frequently as the work proceeds to make sure that they are fixed in memory. As one repeats, let another member locate, by giving book, chapter and verse.

e. An hour will seem a short time for the class session, but if that be the time agreed upon, it will be best to adhere to it closely, beginning and closing promptly, and dividing the time as already suggested.

IV. SUGGESTIONS FOR THE MEMBERS OF CLASSES.

Attendance.

Make up your mind to have a clean record on the class roll. Miss no session unless your Master shows you clearly that you should be absent. Be in your place at the hour of opening, furnished with your own Bible and note book.

Study.

1. Of the Bible lesson.

a. *Aim* (a) to make it speak to you—paraphrase it; (b) to make it live before you—picture it; (c) to make it work in and through you—practice it.

b. *Read* and re-read it, in the Revised Version certainly, in the Greek if you can, with pencil and paper to note (a) points on which further light is needed, (b) helpful thoughts and practical applications.

c. Then take the outline and go through it carefully, aiming to understand each point that is made and to answer each question asked.

d. Note what you have thus learned by your own study, and in class add the new thoughts and lessons brought out there.

e. Review each study before taking up the next one. The best way to do this is to tabulate the points from it, as called for in the review chart. See page 70.

2. Of the personal work case.

a. Always write a clear statement of the person's situation when the case is agreed upon in class.

b. Aim to put yourself in his place. Ask yourself (a) what is his *real* difficulty—often quite different from his own statement—the

disease of which his objections may be merely symptoms; (b) what is the truth he needs to realize—find and put down some passages of Scripture which state this clearly; (c) how he can best be approached and entrance to his heart won for this truth. The index on page 123 will often prove helpful in this part of the work.

V. BOOKS THAT SHOULD HELP.

On Personal Work.

1. Personal Work, How Organized and Accomplished. By C. K. Ober and J. R. Mott. 10 cents. Small and concise, but clear, comprehensive, stimulating.

2. Personal Work. By S. M. Sayford. 75 cents. A full and very readable discussion, with many illustrations from life, by one who has had great experience, especially with college students.

3. Individual Work for Individuals. By H. Clay Trumbull, D. D. 75 cents. By one who is best known as the editor of the *Sunday School Times*, but who has also been one of the most remarkable personal workers of this generation.

4. How to Bring Men to Christ. By R. A. Torrey. 75 cents. Out of large experience Mr. Torrey, the superintendent of the

Moody Bible Institute in Chicago, not only offers practical counsel, but gives many Scripture passages adapted to different individuals and suggests how to use them.

On this course of study especially.

1. A copy of the Revised Version.

2. Rotherham's *Emphasized New Testament*. \$2.00. A very literal translation, in which the emphasis of the Greek is shown. New light may often be gained from it on the meaning of a passage.

3. A harmony of the gospels has the advantage of giving, side by side, or interwoven into one narrative, all the gospel accounts of any one incident. Stevens & Burton's *Harmony of the Gospels*, Sunday school edition, \$1.00, is a good example of the former kind, and Pittenger's *Interwoven Gospels*, \$1.00, of the latter.

4. The different lives of Christ, by Stalker, Edersheim, Farrar, Geikie, and others, treat the different incidents studied in the course with varying fullness and helpfulness. Bruce's *Training of the Twelve* takes up fully those which relate to the disciples. Among the many commentaries on the gospels, Westcott's volume on John in *The Bible* (or *Speaker's*) *Commentary* is especially illuminating.

On interviews which introduce parables

Trench's *Notes on the Parables* or similar works by Bruce, Taylor, or Arnot will be found suggestive.

5. Kephart's chart of *The Public Life of Christ* presents graphically to the eye the order and locality of the events in our Lord's public ministry. A copy might well be hung up in the class room and used in the review lessons. It follows the order of events given in Andrews's *Life of Our Lord*, which is the best authority on questions relating to the harmony and on all critical points.

VI. THE SPIRIT WHICH MUST ANIMATE BOTH TEACHER AND STUDENT.

The Leader's Instructions.

"For I have given you an example that ye also should do as I have done to you. Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them." John 13: 15-17, R. V.

The Student's Training.

"Sanctify them in the truth; thy word is truth. As thou didst send me into the world, even so sent I them into the world." John 17: 17, 18, R. V.

The Result.

"I can do all things in him that strengtheneth me." Phil. 4: 13, R. V.

(Jesus) "laid his hands upon his eyes ;
And he saw all things clearly."

Mark 8: 25, R. V.

Look around to see the need. Matt. 9: 35-37. Then *pray* (verse 38) in order that you also may be *empowered* and *sent* (Matt. 10: 1, 5). Not the twelve only, but the seventy also were thus prepared and sent. Luke 10:2, 3. The fields are white. John 4: 35.

Look ahead to see the issue. Prov. 11:30. "He that winneth souls is wise." No other life work compares with this. Dan. 12: 3. "They that be wise (margin, the teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." John 4: 36. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

Look up to feel the motive power. 2 Cor. 5:14. "The love of Christ constraineth us"—shuts us in and impels us forward. Not the sense of duty, not the desire for men's approval, not the determination to achieve success, but the love of Christ,—His toward us, realized until it quickens ours toward Him and toward those for whom He came to minister

and to give His life a ransom. Matt. 20:28.

A college student shows what is needed when he writes: "I believe the reason our Training Classes did not result in more actual conversions is because of the lack (1) of a deep spiritual life on the part of the members and (2) of a profound conviction of the need and value of personal work and that *they* are the ones to do it."

The general secretary of a city association shows how this need is to be supplied: "Nearly every case considered in our class has resulted in conversion to Christ. Twenty young men have been dealt with, and seven of them are now doing good active service in their churches. Haphazard work counts for nothing. We must be led of the Spirit. Victories are not won while we are persuading men, but previously, in the secret chamber of intercession. As Gethsemane preceded Calvary, so there can be no soul-winning without soul-agony and prayer."

“What you are speaks so loud I cannot hear what you say.”—*Emerson*.

“No exhortation to a good life that does not put behind it some truth as profound as eternity can seize and move the conscience.”—*Phillips Brooks*.

“I am the way, the truth, and the life.”

“Come ye after Me, and I will make you to become fishers of men.”—*Jesus*.

I. THE PERIOD OF PREPARATION.

December 5 B. C. to January 27 A. D.

About thirty years (Luke 3: 23).

From birth to baptism and temptation.

Chiefly in Nazareth of Galilee.

A time of obscurity, study, development,
patience, self-discipline.

STUDY I.

PRELIMINARY.

1. Each member of the class should carefully read the introductory portion of this pamphlet, pages 9 to 22, especially the suggestions beginning on page 16.

2. The leader may take a few moments at the beginning to make sure that the aims and methods of the class work are clearly understood by all. Then enroll the members, asking each to fill out a blank like the following, or some modification of it:—

(1) Name and address. (2) Of what church are you a member? (3) Have you had any experience in personal Christian work, either with other Christians or with the unconverted? (4) What has seemed to you the chief hindrance in the way of your doing such work successfully? (5) Are you specially interested now in any one whom you desire to help spiritually? If so, write what you feel free to say about the case, and state whether you would be glad to have it mentioned in the class, without personal details, for prayer and conference.

These blanks will be treated as confidential by the leader, and will aid him in planning the work of the class.

3. Call attention to the helpful books mentioned on page 18 and state any arrangements that have been made for their use by the class.

4. Then take up the study that follows, working it out with the class as each might do alone in his own room.

THE GENERAL PREPARATION OF THE PERSONAL WORKER.

Luke 2:39-52.

What He Needs to KNOW and to BE.

The narrow sphere a fitting school for the wider one.

1. The popular impression of Nazareth. John 1:46.

2. The lessons learned in such a fitting school from—

(1) Nature.

The natural scenery in which Jesus grew up. See descriptions of Nazareth and its surroundings in Bible dictionary or any life of Christ.

His love for mountains, birds, flowers.

The spiritual truths they signified to Him. Recall some illustrations from His teaching.

(2) The home. Parents poor. See Luke 2: 24.

The mother's character. Luke 1: 45. See its reflection in the "Magnificat." Luke 1: 46-55.

The father's duty. Deut. 11: 19.

Jesus' place in a home full of brothers and sisters. Mark 6: 3.

(3) The shop.

His trade. Mark 6: 3. Indication in the same verse that Joseph was not then alive. Perhaps the family support had rested largely upon Jesus.

What traits of character would this trade cultivate?

A school in which to study human nature, and develop sympathy with all who toil.

Study Holman Hunt's painting of "Christ in the Carpenter Shop." What does it suggest to you? Do you agree with it?

(4) The synagogue.

For His custom see Luke 4: 16.

Here doubtless He had access to the rolls of the Old Testament Scriptures; to what profit is afterward apparent.

In the synagogue school Jewish boys were drilled in the Old Testament, beginning at six years old with the book of Leviticus.

The spirit of His study is evident in the temple scene. Luke 2: 46, 47. Examine carefully the words applied to His actions in these verses and their order.

(5) Temple visits. Probably every year after He was twelve.

How must His heart have been stirred there as He saw the Roman soldier? the sacrificial

worship? and heard the teaching of scribes and Pharisees?

Patient and wholesome development.

1. Threefold. vs. 40, 52. Mind, body, spirit (see margin).

The agencies used for the development of each?

Social influence *following* spiritual growth.

2. His conviction as to His life work.

(1) Outlook over its field of operation from hill-top back of His home.

(2) How much realized as early as twelve? v. 49.

If Mary had told Him of the events connected with His birth, what bearing would this have on His words to her here?

"A child is to be found at his father's."
—*Godet*. (See Revised Version and Rotherham's note on this verse.)

(3) Earthly ties not unheeded (see, later, John 19: 26, 27), but treated as subordinate to relationship to God. vs. 48, 49.

So, later, John 2: 4. What is our true relationship, mother and son or disciple and Lord? Mark 3: 21, 22, 31-35. Those who believe and serve, not those who hinder, even in love, His closest relatives.

(4) Obeying and serving while waiting for the summons to the wider field.

What might make Him eager for it to come?

Study Hints:

1. Why have we such meagre record of the first thirty years of Jesus' life?

2. Fill in some details in this picture of Jesus' quiet years by reading Stalker's *Life of Christ*, sections 11 to 24, or G. Campbell Morgan's *Hidden Years at Nazareth*.

3. Draw lessons for us from—

(1) The humble surroundings in which Jesus grew up.

(2) His long years of patient, faithful, humble service.

(3) His mastery of the Old Testament Scriptures.

(4) His earliest recorded words.

What encouragement here for those who seem to have been born to *disadvantages*?

What indication as to how one can find the life-work God has planned for him?

STUDY II.

THE SPECIAL PREPARATION OF THE PERSONAL WORKER.

Matt. 3: 13-17; 4, 1-11; Mark 1: 9-13; Luke 3: 21, 22; 4: 1-13.

Voluntary Devotion to God's Service. Anointing by the Spirit. Victory over Personal Temptations.

Beginning a public career.

How did He know the time had come?

Where does He go and how first appear? If a man has something in him the world needs, he need not advertise.

The first step—anointing.

1. His baptism not one of repentance for remission of sins (Luke 3: 3), but of consecration to a life and death fulfilling all righteousness (Matt. 3: 15).

2. Taken in prayer. For what?

3. Accompanied by—

(1) The descent of the Spirit. To abide.
John 1: 32.

(2) The testimony of the Father's love and pleasure. Why? See John 10: 17, 18.

4. Baptism in the Holy Spirit essential for all of Christ's witnesses. Acts 1: 8. How is it to be obtained? Acts 5: 32. Lessons for us from Christ's anointing.

The second step—testing.

1. Met under the leading of the Spirit.

Never to be sought; but, under like conditions, never to be shunned.

Does this shed any light on the last petition in the prayer He afterwards taught? Matt. 6: 13, R. V.

2. At the threshold of His life work, and in connection with an absorbing consciousness of its isolation, its physical and mental suffering, its wilderness experiences, its contact with wild beasts in human form.

Was this Jesus' first temptation? His last?

Why did Satan assault Him so severely now?

When may we expect similar assaults?

3. The subtle approach.

What three terms are applied here to "the evil one"? Their significance?

Quoting Scripture and holding out false promises.

Notice his three suggestions:—

(1) Use your powers to satisfy yourself, not give yourself to feed the world.

(2) Suddenly convince by a spectacle, not patiently win by a holy life and an atoning death.

(3) Reach your end by compromise rather than by the cross.

How are these three still, in modified forms, his allurements to Jesus' followers?

4. The complete victory.

(1) Realize the *source* of the temptation.

How can *we* be sure from whom the suggestion comes?

(2) Meet it with the truth.

a. God's words are the real "staff of life." Compare John 4: 34.

b. Protection and security are found only in the path of obedience and trust.

c. God has exclusive claims upon worship and service.

(3) Satan's departure is for a season only. Watch against his return.

5. The special temptations with which Satan assails the Christian worker.

(1) What are yours likely to be? Forewarned, forearmed.

(2) Gains from the contest. a. Sympathy and helpfulness. Heb. 2: 18. b. Power for service. Luke 4: 14.

The closing moments of this hour may well be spent in prayer, asking *each* member of the class to give utterance to the desire of his heart.

II. THE PERIOD OF INTRODUCTION.

February 27 A. D. to March 28 A. D.

About a year. From the enlistment of the first disciples to the imprisonment of John the Baptist.

In Galilee, Judæa, Samaria.

Introducing Himself here and there while John the Baptist's work is still preparing the way for His more active ministry.

STUDY III.

WITH THE FIRST DISCIPLES, MEN WHO
ARE FOLLOWING THE LIGHT
THEY HAVE.

John 1: 29-51.

*Beginning Work. Where? With Whom? How?
The Results to be Anticipated.*

The first act of His ministry.

Not sermon or miracle, but personal enlistment of disciples.

Was this accidental or intentional on Christ's part? See John 15: 16, 27.

Contrast this quiet beginning with John the Baptist's operations. Notice Jesus' first appearance here. John 1: 26.

The men chosen.

Where did He go to find them? Why?

Where may we?

Where did the Jews expect Him to seek them?

Why did He not?

What kind of men were they?

Their enlistment.

1. The agents used.

(1) John the Baptist, the preacher of righteousness and of repentance.

The witness pointing to the light.
John 1: 7.

His conception of Jesus. v. 29. How obtained?

What other conceptions of Jesus did he have? John 1: 33, 34; Matt. 3: 12. Notice how he adapted his words to those whom he addressed. Lesson from this?

The effect of his first testimony. vs. 29-34. How did his second testimony differ? vs. 35, 36. *Its* effect?

(2) The enlisted men themselves. Andrew to bring Simon; John to bring James (?) (see hint of this in verse 41); Philip to bring Nathanael.

Both Greek and Hebrew names here. A representative group.

On what was their faith based?

(3) He Himself finds and calls Philip. v. 43.

2. The spirit shown.

(1) Encouragement. Was Jesus ever too busy to talk to people?

Quick ear for the footsteps that follow after Him.

He opens the conversation, draws out an expression of their interest, invites them to Himself.

(2) Openness. v. 39, R. V., "Come, and ye shall see." Repeated, v. 46.

The best advice for all who doubt and question.

The subject of the interview, as inferred from its result. v. 41.

How does it illustrate John's own words in John 1: 14.

Their future.

1. The reader of hearts. vs. 42, 47, 48; Psa. 139: 1-6, 23, 24.

2. The Maker of men.

Intercourse with Him makes the Simon (hearkener) of to-day the Cephas (stone) of the future; the guileless Israelite the witness of the glory and triumphs of the new Kingdom (v. 51).

The Son of Man unites earth with heaven. Compare Gen. 28: 12. He is Himself "the way."

Study Hints:

1. What does each evangelist mention next after the temptation?

2. Give any reasons why John is the only historian of the early ministry at the Jordan, at Cana and in Judæa.

3. Why do we believe he is giving his own experience in this chapter? Does he ever name himself in his own book?

4. Give some of the practical suggestions for personal workers of which this incident is full, and tell which come home to you with closest personal application. Notice especially what is to be learned from (1) the place where Jesus found His first followers; (2) the testimony of John the Baptist; (3) the emphasis Jesus laid on what these followers might *become*; (4) the example of Andrew and Philip.

At the close of this study have reports from all the class as to the personal work each is undertaking to do, and assign one case to be the subject of conference and prayer next time. Follow this plan regularly hereafter. See pages 15 and 17.

STUDY IV.

WITH NICODEMUS, ONE WITH WHOM
KNOWLEDGE AND POSITION ARE
ONLY HINDRANCES TO FAITH.

John 3:1-15.

*The Fundamental Truths to be Emphasized in
Personal Work.*

The connection.

1. What makes this interview of the deepest interest?
2. Of what statement found near the close of chapter 2 is it a result? Of what an illustration?

The inquirer.

1. His character, as shown in this interview and the two other passages in which John mentions him.
2. What did his coming to Jesus with such words upon his lips prove concerning—
 - (1) The effect of Jesus' miracles?
 - (2) His own openness to truth?
3. What was the spirit of his question in v. 4? in v. 9?
4. What use of pronouns suggests that he spoke as a representative of a class?
5. Who now are like him in believing in God, but in Jesus only as *a teacher*, rejecting the supernatural because they cannot understand the "how"?

The Divine Teacher.

1. Totally unaffected by the approbation of men in high position.

2. Starts with fundamental principle, without the recognition of which all conversation would be fruitless.

3. Fits His words in every case to answer Nicodemus's thought, and leads him from "fleshly" to "spiritual" things. How?

4. Shows that the explanation he seeks is beyond his capacity to receive, and that He only whose being is still more mysterious (v. 13) fully understands it.

5. Reiterates the fundamental truth with which He began; illustrates from nature and from Scripture; applies it personally. How do His illustrations illuminate and impress the teaching?

6. Crowns the interview with the complementary truth: The Spirit's part to regenerate; man's part to believe.

Point out in turn the verses in which these points appear.

Study Hints:

1. Where did John get his account of this interview?

2. What indicates that he was in Jerusalem at this time? What indicates that he had fuller acquaintance with Nicodemus than the other evangelists?

3. What emphasis is placed on the two great truths of this lesson by their presentation by Jesus at this point in His career? Give some passages in which they were taught by His followers after His death.

4. What is the best course for Jesus' followers

to follow in dealing with the philosophical and argumentative? See v. 11, where Jesus seems to include His disciples with Himself in the pronoun "we."

5. What does Jesus claim for Himself in this interview? Should any follower claim less?

STUDY V.

WITH THE WOMAN OF SYCHAR, WHO,
BOTH BY HEREDITY AND BY HER
LIFE, SEEMS OUTSIDE THE
PALE OF RELIGION.

John 4:1-42.

The Sphere of Personal Work. Who are to be Included and How Are They to be Brought In?

The period.

1. What indication of time in the story? v. 35.
2. How had Jesus spent the eight months since the first Passover? Why follow John's footsteps?

The meeting-place.

1. Why "must needs pass through Samaria"?
2. Common ground. The well of their common ancestor. Gen. 48: 22.
3. Unconventional but favorable hour and place.

The woman seeking water for herself.

1. Parched by drought.
Isolated from her sex.

Indifferent. Prejudiced. Argumentative.
Sectarian prejudices unquenched by evil living.
Show how each appears in the conversation.

2. Beginning to thirst. Still earthly minded, but inquiring.

How shown?

Confessing the truth of His statements about herself, but changing the subject from the personal to the theological.

3. Drinking.

Note her change of tone as her estimate of the Saviour enlarges.

Forgetting her earthly errand in her possession of new truth.

She called it "well," to draw from (vs. 11, 12), but found it "spring," naturally outflowing (vs. 6, 14). (See R. V. margin.)

The Saviour seeking worshippers for the Father.

1. His spirit.

(1) How does His conduct agree with His statement in vs. 32-34?

What unfavorable circumstances did not hinder Him? How far should similar ones influence us?

(2) Loving the sinner. Indications that His face and His manner impressed the woman and opened the way for His words?

2. His method.

(1) A private talk. How essential in this case?

(2) A natural introduction. Asks a favor, awakens curiosity.

(3) Offers a free gift.

Shows its eternal superiority to all that the world offers. In what respects?

(4) Arouses conviction of her need.

Lays bare her sin searchingly but delicately.

(5) Centers her thought upon Himself.

Does not ignore her objection about worship, but uses it as a stepping-stone to higher truth.

Presents Himself plainly. First outspoken declaration of His Messiahship.

3. The great truths He taught to such a woman

(1) About the nature of God.

(2) About worship.

(3) About the living water that can quench the universal heart-thirst and the way to receive it.

(4) About Himself.

The Results.

1. To the woman.

Faith leading at once to testimony.

Note her extreme statement. v. 29. He who knows the worst about us knows it all.

2. To her townspeople.

What great truth were they the first to learn?

v. 42.

What harvest did Philip later reap on the field where Jesus now sows? See Acts 8.

Study Hints:

1. How does this incident strongly emphasize the value of personal work?

2. How can we cultivate the Master's sympathy for those upon whom the world looks down?

3. How are they to be won?

4. What is the key to success? v. 34.

III. THE PERIOD OF WIDENING INFLUENCE.

April 28 A. D. to March 29 A. D.

About a year. From the imprisonment of John the Baptist to his death. From the settlement in Capernaum to the feeding of the multitude.

In Galilee and across the sea.

Great activity. Constantly before the public. Dealing personally with individuals even when private interviews cannot be had. Deeds of mercy and power, followed by spiritual teaching.

STUDY VI.

WITH PHARISEES, WHO CRITICISE HIS FOLLOWERS.

Matt. 12:1-21; Mark 2:23-28; 3:1-6; Luke 6:1-11.

The Worker's Attitude Toward Criticism and Those Who Offer It.

The season—

- 1 Of the year. v. 1.
2. In Jesus' career.

For the first break on the Sabbath question see John 5: 10, 16, 18, etc.

Spies on His track. Mark 2: 6, 16; Luke 5: 17.

The critics.

Determined to find fault.

Criticising Jesus to His disciples (Mark 2: 16), and His disciples to Jesus (Mark 2: 18, 24).

Their real spirit. John 5: 18; Matt. 12: 14.

Foiled on one Sabbath, they set a trap on another. Luke 6: 6, 7.

Their standard of judgment not the Scriptures, but "the traditions of men." Straining at legal righteousness, they called the plucking reaping, the rubbing threshing.

By what standards do modern critics of Christians pronounce judgment?

The criticised.

Criticism a poor meal for hungry men.

Their act expressly permitted in the Law. Deut. 23: 25.

No need to speak in their own defence.

The Lord of all.

1. To the critics.

(1) Show how He—

a. Meets them on their own ground. Quotes example of their greatest king and their weekly worship. How specially applicable?

b. Points out their error in their failure to understand God's purposes in His ordinances. What is it?

c. Sets the spirit above the letter, the Lord above the temple.

d. Shows that to Him alone both they and the disciples are accountable.

e. Reminds them of former lesson not learned. Matt. 9: 10, 13.

f. Exposes their own hypocrisy and selfishness. vs. 11, 12.

g. The look for hardening hearts. Mark 3: 5. To be like His, what must it always express?

h. Comes to an issue, yet avoids any work that might afford pretext for arrest. v. 13.

(2) In which of these steps are we to follow Him in meeting the critical now?

2. To the criticised.

The Friend in need. Prompt and powerful in defence.

Always best to rest the case with Him.

The lessons.

Help instead of hinder.

The Sabbath a day not for selfish license, but to use under the Lord's eye in doing good and saving life.

Be fearless of prejudiced criticism. This scene is really the threshold to the crucifixion.

Avoid occasion for just criticism.

The One on whom to fix the eye. vs. 18-21.

“ Men may misjudge thy aim,
Men may not praise thy name,
Think they have cause to blame,
Say thou art wrong.
Hold on thy quiet way,
Heed not what men may say,
Christ is the judge, not they—
Fear not; be strong.”

How are we to meet those who point to the inconsistencies of Christians as a reason for not following Christ themselves?

STUDY VII.

WITH JOHN THE BAPTIST, SEEKING RELIEF FROM DOUBTS.

Matt. 11:2-19; Luke 7:18-35.

*The Facts of Divine Power and Grace That Answer
to the Questionings of Hard Experience.*

The situation.

I. Jesus.

How engaged? The report that drew out the inquiry. See Luke 7: 17.

What kind of men now are likely to attract the puzzled and disheartened?

2. John.

(1) His character. Christ's own estimate. vs. 24-28.

What made him so great? Notice Christ's quotation of Malachi 3: 1, and His change of pronoun.

Why outranked by lesser ones in the Kingdom? What does this suggest as to *our* privileges?

(2) His situation now.

Where? Why? How like, but greater than Bonnivard at Chillon?

A great oak bending before a mighty tempest. Already several months in prison and apparently forgotten.

The question.

1. The cause. Was it—

The compulsory inactivity? Why specially hard for John?

The inscrutable providence? The old problem of Psa. 94: 3, 4.

The apparent neglect? In spite of Luke 4: 18.

Disappointment in Christ's course? See Luke 3: 16, 17. Even though he knew John 3: 28-30.

Has any one now as good reason for seeking further evidence of Jesus' Messiahship?

2. The course.

(1) The right place to bring all doubts.

(2) Asking a fundamental question. What does it show as to—

a. What he *does* believe?

b. What he realizes? Why no word of personal complaint or petition?

"Another" in Luke 7: 19 means literally "a different one."

The answer.

1. The convincing evidence.

(1) Facts, not arguments. Things (a) seen, and (b) heard.

(2) Weightier than the Baptist's own testimony. See John 5: 36. Why?

(3) The climax,—"the gospel to the poor." Meeting the soul's need a higher work than healing the body or raising the dead.

(4) Such works had been prophesied of the Messiah. Isa. 29: 18, 19; 35: 5; 61: 1.

They were not merely *proofs* of Messiahship but *types* of the work of salvation.

2. The way to use it.

(1) In a sympathetic spirit. No surprise or blame, but regard and protection. Why did He speak vs. 24-28? Yet notice the warning of v. 23, where the Greek for "offended" is literally "scandalized."

(2) Centers attention upon it.

(3) Treats it as sufficient. No vision or special interview granted even to John.

(4) Shows the true secret of blessedness. v. 23. Not change of circumstances, but *confidence* in Christ.

"Stone walls do not a prison make,
Nor iron bars a cage."

Apply these points to our own contact with sincere doubters.

What is always better than argument?

To what evidence may *we* point?

What words in Luke 7: 22 are commands to us also?

Jesus' application of the incident.

Press into the Kingdom of God. Matt. 11: 12.
Compare Luke 16: 16.

Your treatment of the evidence shows whether you are wise or not. Matt. 11: 15, 19; Luke 7: 35.
And whether you are repentant or not. Luke 7: 29, 30.

Beware of "finding" in Jesus anything which you make a stumbling block over which to fall. Luke 7: 23. You must build on Him or fall over Him. 1 Peter 2: 7, 8.

Woe to the gospel-hardened (Matt. 11: 20-24); but welcome, rest, instruction, and partnership in service to the heavy-laden who show the spirit of babes (Matt. 11: 25-30).

What gracious truths to banish puzzling doubts!
The result.

Of the return of the messengers to John we are not told, but we may infer the outcome from Matt. 14: 12.

STUDY VIII.

WITH SELF-RIGHTEOUS SIMON THE PHAR- ISEE AND THE LOVING PENITENT WOMAN.

Luke 7: 36-50.

Adapting Truth and Treatment to the Opposite Needs of Different Individuals.

An incident that tests the affections rather than the intellect. St. Gregory speaks of it as "more fit to be wept over than commented on."

The meal.

1. Table customs of Christ's day that throw light on this scene. See Luke's account, in chapters 11 and 14, of two other meals in Pharisees' homes.

2. How does this scene differ from the similar one in Matt. 26: 6-13?

The host.

1. Why had he invited Jesus? How had he treated his guest? For the ordinary courtesies in which he failed see Gen. 18: 4; Ex. 18: 7; Psa. 23: 5.

How explain his conduct?

His attitude toward Jesus? toward the penitent sinner?

How did he resemble the man whose picture Jesus afterwards drew in Luke 18: 9-12?

3. How do people now show the same attitude toward Christ? toward the fallen?

The intruder.

1. What emboldened her to come? May it not have been in response to Matt. 11: 28-30, which had just been spoken?

2. How welcome to Jesus! The first to seek Him not because of bodily suffering but of sin. One who comes not to get, but to give.

3. The evidences of a renewed heart.

What were they, and how did they differ from the usual conduct of sinful women?

The guest.

1. Why did He accept an invitation from such a man as Simon?

2. His use of His opportunity.

(1) With the Pharisee.

Reads his heart and answers his thought,
perhaps his look.

Calls him by name, and fixes his attention.

Treats him courteously, but searchingly.

Trace His method and show how He—

a. Approaches him along the line of his own moral bankruptcy.

b. Secures his approval of general principle, then makes personal application.

c. Holds the mirror up to his own conduct in the contrasting actions of the despised woman.

d. Endeavors to awaken the consciousness of sin that he may seek its pardon and love the Pardoner.

(2) With the penitent woman.

Shows Himself to be more than “a prophet.”

Able not only to read but to change hearts.

Regarded human need and longing, but not human prejudices or criticisms.

Gave assurance (vs. 48, 50) of pardon already bestowed.

The results.

1. For Simon?
2. For the other guests?
3. For the penitent sinner.

“Peace, perfect peace, in this dark world of sin;
The blood of Jesus whispers peace within.”

Study Hints:

1. How do the two debtors in the parable, the two actors in the incident, represent all debtors to God?
2. See how Christ uses the idea of this parable, with skilful adaptation, to teach a different lesson in Matt. 18: 23-35.
3. What does the incident teach us about—
 - (1) A Christian worker's social engagements?
 - (2) The best way to discern the hearts of those around us?
 - (3) How to fight the tendency to self-righteousness in our own hearts?

STUDY IX.

WITH MEN SO BITTER IN THEIR OPPOSITION TO CHRIST THAT THEY PERVERT THE TRUTH AND RESORT TO SLANDER.

Matt. 12:22-37; Mark 3:19-30.

Showing What God Regards as Sinning Against the Holy Spirit and What Must Be Its Outcome.

The undeniable effects.

Sight and speech follow deliverance from demon-possession. How does the miracle stand as a picture of the Spirit's work for the soul of man?

The impression made upon the populace.

Hatred's false charge.

The men who make it. By what steps have they reached their present position? See Luke 7: 30; John 5: 16-18; and recall Study 6.

On hand now to carry out a murderous purpose. Matt. 12: 14; Mark 3: 22.

Why resort to the circulation of a slanderous charge?

Why ignore the evident facts, speech and sight, and attack the more mysterious one, the eviction of the demon?

How does their conduct prove their own intimate acquaintance with the "god of dung-beetles"?

What more subtle, but no more reasonable, positions are taken by modern opponents of Christianity?

What are the causes of such opposition to Christ and His work?

Plain speaking to perverted men.

1. Christ summons them to face the truth. Mark 3: 23.

2. He shows them that their position is—

(1) Unreasonable.

By reference to their national history, and by prophecy of its future. Matt. 12: 25.

There is an entire absence of motive, on their presumption. v. 26.

Its logical conclusion makes them call devil-possession those who shall judge them. v. 27; Luke 22: 30.

(2) Precisely opposite to truth.

The facts show that the Kingdom of God is upon you, though, alas! not in you. v. 28.

The strong man's property is despoiled,
because he has been bound. v. 29.

You are his, if not Mine. v. 30.

(3) Blasphemous and sinful.

Ascribing these works to devilish powers is blasphemy against their author, the Spirit of God (v. 31), which is an eternal and unpardonable sin (v. 32), committed by men who persist in perverting the truth (v. 33), show their devilish parentage and evil hearts (v. 34) by their utterances (v. 35), by which, as revealing the heart, men shall be judged (vs. 36, 37).

3. He prophesies the outcome of their course.

Your hatred will culminate in the one most conclusive sign of My Messiahship. vs. 38-40.

Your privileges will be your condemnation. vs. 41, 42.

My work for this generation, if it admits Me not into its emptied house, will only prove its ruin. vs. 43-45. How fulfilled for that generation?

How true of every one who persists in rejecting light?

4. Then shows the contrasting picture.

The blessedness of those who hear and obey. v. 50.

Study Hints:

1. The course His disciples are to follow with such opponents. See Matt. 10: 24-33. Probably spoken in direct allusion to this incident.

2. How do those who desire pardon, but fear they have sinned against the Holy Ghost, differ from those described in this study? What assurances may be given to such?

3. Why is the sin here described an eternal and unpardonable one? Notice that such a course is fatal because of its action on him who follows it, paralyzing his moral nature, blinding him so that he cannot see holiness and grace.

IV. THE PERIOD OF MISUNDERSTANDING AND OPPOSITION.

April to October 29 A. D.

About six months. From the feeding of the multitude to the visit to the Feast of Tabernacles.

In the outlying regions to the north and east of Galilee.

Devoting Himself chiefly to His disciples. Singling out receptive individuals wherever He can find them.

STUDY X.

WITH SIMON PETER, WHEN HE TESTIFIES
TO JESUS AS THE SON OF GOD BUT
REJECTS HIS ATONING DEATH.

Matt. 16:13-28; Mark 8:27-38; 9:1; Luke 9:18-27.

*Presenting Jesus as Both Divine Lord and Atoning
Saviour and Calling Men to Deny Self
and Follow Him.*

The spirit of the times.

1. His claims rejected once more by the nation's leaders, He devotes Himself to His disciples.
2. After Matt. 15: 1-14 even Galilee unsafe.
3. Still working and teaching, but with a sad heart (Mark 7: 34; 8: 12), and with injunctions to silence (Mark 7: 36; 8: 26, 30; 9: 9). Why?

The training class.

1. The need of it. Matt. 16: 5-12.
2. The place of meeting. How suitable?
3. The preparation. Luke 9: 18.

The topic. Verse 13.

The term He applies to Himself. Why?

1. The popular opinions.

What in His character and conduct may have given rise to each?

What was present in the popular verdict?
What lacking?

What are popular opinions now?

How much does Jesus care for what people think of Him?

2. The conviction of one disciple. v. 16.

(1) What it involved.

(2) How it had been obtained.

(3) Steps through which He had reached it.

See John 1: 41; Luke 5: 8; Matt. 14: 30; John 6: 68.

(4) What it leads to. Blessedness (v. 17); usefulness (vs. 18, 19).

Were such promises for Peter alone?
See Matt. 18: 18.

How far is the stewardship of the "keys" which admit men to the kingdom entrusted to all confessors who have the Holy Spirit? See John 20: 23 and Luke 24: 33, 36.

3. The truth yet to be learned. Mark 8: 31.

(1) Previous intimations of it. John 2: 19; 3: 14; 6: 51, 56; Matt. 10: 38; 12: 40.

Now, after confession of His divinity, and in connection with the object lesson of His glory (Matt. 17: 1-8), to be taught openly.

(2) The well-meant but presumptuous denial of it by the disciple who has just been praised.

(3) The stern rebuke. Intended for Peter only? See Mark 8: 33.

A wile of the devil. See Eph. 6: 11, 12.

From foundation stone to stumbling block. Matt. 16: 23.

The cause of failure now (Matt. 16: 23) ; of success before (Matt. 16: 17).

Notice that Mark, whose information came from Peter, reports this rebuke, but not the words of approval and promise spoken just before. Why? See also in the very beginning of Peter's first epistle how fully he learned the lesson he was here taught.

(4) The promise of a glorious vision for some who are now dull scholars. Mark 9: 1.

What does this double scene teach us as to how we may help those who have but partial views of Christ and His mission?

The application to all. Mark 8: 34-38.

Even in His retirement, the multitude never far from His thoughts and His presence. v. 34.

The procession of cross-bearers following behind their Lord. See Gal. 5: 24.

Deny self,—that is, my own mastership. See Matt. 26: 34, and Titus 2: 12, where same Greek verb is used as here.

Confess Christ,—that is, His Lordship over me.

Life to be spent for Him and His Gospel; not hoarded for self and therefore forfeited. Compare Luke 17: 33 and John 12: 25; and see Rotherham's foot-note on Matt. 2: 20.

Place Christ's estimate on this world (vs. 36, 37); and live in the light of the glorious coming age (v. 38).

Upon whom especially should these truths be pressed home, and how are we to do it?

STUDY XI.

WITH THOSE WHO THROGGED THE TEM- PLE COURTS AT THE FEAST OF TABERNACLES.

John 7:14-52.

*Testing Men to Ascertain Their Willingness to
Believe, Their Thirst for Spiritual
Life and Power.*

The place and the time.

How does this appearance differ from His former and His final appearances in Jerusalem? v. 14.

How does it show His courage and also His discretion? vs. 7, 10.

The Lord's test. Verse 17.

His application of it.

1. To the multitude. vs. 21-24.

Refers to the "sign" He had given on His last visit. See John 5.

Shows the injustice of their bitterness against Him,—the danger of judging merely by appearances.

2. To the Jews. vs. 16-19, 25-28.

Shows them Himself, unselfish in aim, true in teaching, righteous in dealing.

Shows them themselves, every one unrighteous, and seeking to kill the God-sent One.

Their reception of Him due to what? v. 28.

3. To the whole assembly. vs. 33, 34.

Your time of opportunity is short.

Your unlikeness to Me will separate you from Me forever.

4. To the whole world. vs. 37, 38.

The custom which may have suggested the figure. See Edersheim, vol. ii., chap. vii.

Thirst, come, drink,—acts involving will and decision.

Then spontaneous, abundant outflow toward others.

The results of the test.

1. The multitude. vs. 12, 20, 31, 40, 43.

Repeat the false charges of the Jews (recall Matt. 12: 24), but open to conviction, as they recall His works and hear His words.

2. The Jews. vs. 11, 13, 15, 25-27, 30, 35.

Marvel at His teaching, but, confused by tradition, influenced by rulers, incensed by His plain words, they will not seek Him while they may.

3. The chief priests and Pharisees. vs. 32, 47-49, 52.

Failing to heed their own counsel, blinded by their own conceit and prejudice, they follow the course which brings a curse upon their own heads.

4. Nicodemus. v. 50.

Answers the question of v. 48.

Growing acquaintance with Jesus increases his courage.

Pleads for lawful and fair consideration.

What leads him to take a different attitude toward Jesus from theirs?

What settles every man's attitude toward Jesus?

Study Hints:

1. Study Jesus' spirit throughout this intense scene. See His frankness, courage, His single aim to help others rather than protect Himself.

2. What are the two great outstanding passages of the chapter? What is the message of each to the Christian worker? How is he to bring home their great summons to others?

STUDY XII.

WITH THE BLIND BEGGAR, WHO RECEIVED SPIRITUAL AS WELL AS BODILY SIGHT.

John 9:1-41.

*Showing How Light is to be Had, and How It
May be Increased.*

The darkness in which the light shone.

A sombre picture of human hearts from which Christ is shut out.

1. The Jewish leaders.

(1) Evidences of their blindness. See them groping in 8: 13, 19, 22, 25, 27, 53, 57.

(2) Reasons for it suggested in 8: 12, 15, 23, 34, 37, 44, 47, 55.

Twisted by their legal preconceptions. 9: 16, 24, 29.

(3) Endeavoring not only to exclude but to extinguish the light.

Trap to place Him in opposition to the law. 8: 1-11.

Attempt to stone. 8: 59.

Extreme measures to prevent others from seeing. 9: 22.

Attempt to discredit the bestowal of light, 9: 18, 19; and then, ignoring the result, to find some ground of accusation in the method. 9: 26.

2. The neighbors. 9: 8-12.

Incredulous.

Chiefly concerned with breach of law.

3. The parents. vs. 20, 21.

Fearful.

Chiefly concerned for their own safety.

4. The disciples. v. 2.

Speculative.

Chiefly concerned with the origin rather than the removal of evil.

The Pharisees' opinion. v. 34.

Christ's. vs. 3-5. The true attitude toward the world's suffering.

A profound reason for affliction—to make God known.

The light bestowed.

1. The bestower.

An object lesson of His teaching. 8: 12; 9: 5.

2. The day for such work.

vs. 4, 14.

3. The claim—human need.

Unsought.

Blind from birth—a type of sin's thorough helplessness. v. 32.

A beggar seeking help but not cure.

4. The method.

Entirely insufficient, to human reason.

Involving obedience, based on confidence in Him who directs.

Removing clay (see 2 Cor. 4: 3, 4, R. V.) that sight bestowed may be used.

Bathing in Pool Siloam. (The "Sent" One from God.)

What excuses or difficulties might have kept him in his beggar's seat?

The light shining.

1. Upon the neighbors.

Those who knew Him best.

A straightforward testimony. Brief but explicit. Note how every word tells.

2. Upon the Pharisees.

Courageous under fire.

v. 15. Briefer still.

The essential facts for the prejudiced. No discussion. The facts are enough.

v. 25. Matches His knowledge against theirs.

Knows little yet of the worker but everything of the work.

How does He deserve the title they scornfully give Him? v. 28.

vs. 30-33. The inevitable conclusion based on the incontestable fact.

The light increased.

1. The Friend for the friendless as well as the Light for the blind.

Compare His treatment of the man with that of the Pharisees.

Draws out such belief as he already has.

Reason for His choice of title for Himself?
v. 35.

"Seen" now, as by the blind man, with the eye of faith, He talks with men (Rev. 3: 20) to win their love and worship.

2. The growth of faith.

Trace the steps in the blind man's acquaintance with Jesus from v. 11 to v. 38.

Study Hints:

1. What does this blind man's example say to us?
Have you ever been inspired by anything in the conduct of a new convert?

2. From Jesus' course here what are we to learn
(1) About the way we are to regard human suffering?

(2) About the cure of soul blindness?

(3) About following up those who are just coming to the light?

STUDY XIII.

REVIEW.

The most satisfactory review can be had by arranging the principal points from each study in tabular form somewhat as follows:—

I. THE PERIOD OF PREPARATION. STUDY, GROWTH, PATIENCE, SELF-DISCIPLINE.

<i>Study</i>	<i>Where.</i>	<i>With.</i>	<i>Representing.</i>	<i>The Situation.</i>	<i>The Method.</i>	<i>Central Truth.</i>	<i>Result.</i>	<i>Key Text.</i>
1	Nazareth. Jerusalem.	Family, townspeople, teachers.	Our every- day asso- ciates.	Home, school, shop, church.	Patient ser- vice. Dili- gent study.	God's claims are supreme. Daily do His will.	Growth in grace and power.	Luke 2:49, last clause.
2	Bethany, be- yond Jordan. The desert.	John the Bap- tist. The tempter.	God's mes- sengers. The enemy of souls.	(1) At a preach- ing service. (2) Apart from men.	Whole-heart- ed consecra- tion. Fidelity to God and to His truth.	Yield self to be baptized with the Spirit. Trust God fully and thus baffle Satan.	Readiness for ser- vice.	Heb. 2:18.

II. THE PERIOD OF INTRODUCTION. IN QUIET SCENES. GREAT TRUTHS FOR INDIVIDUAL LISTENERS.

<i>Study</i>	<i>Where.</i>	<i>With.</i>	<i>Representing.</i>	<i>The Situation.</i>	<i>The Method.</i>	<i>Central Truth.</i>	<i>Result.</i>	<i>Key Test.</i>
3	Bethany, beyond Jordan.	The first disciples.	Men who are following the light they have.	After open-air preaching.	Invitation. Revelation of the Messiah.	Jesus' readiness to receive all men.	Enlistment.	John 1:39, first clause.
4	Jerusalem.	Nicodemus.	Thoughtful, philosophical inquirers.	Private interviewing following public acts.	Applying and illustrating fundamental truth.	Spiritual life is produced from above and obtained by faith.	Perplexity. Later, acceptance.	I. John 5:1, first clause.
5	Jacob's Well.	A Samaritan Woman.	Independent and prejudiced sinners.	A casual meeting by the roadside.	Awakening interest, convincing of sin, offering salvation.	Abundant satisfaction for the soul's thirst God's gift in Christ.	Belief and testimony.	John 4:14.

III. THE PERIOD OF WIDENING INFLUENCE. AMID THE THRONGS. PERSONAL DEALING EVEN WITHOUT PRIVATE OPPORTUNITIES.

Let each student prepare his own review chart, adding to these first studies the remaining ones in the same way.

Then review the chart, drawing from each column its suggestions.

Notice the varied classes and characters Jesus reached. See how He utilized every situation, however unusual or even unpromising it might seem. Point out how He adapted His method to those with whom He spoke. Classify the central truths and show what He taught in these interviews (1) about God, (2) about Himself, (3) about sin, (4) about man's duty and responsibility.

Drill on the key texts.

Ask each member to bring to this review lesson, for the eye of the leader alone, a short statement in writing about the personal work he has done thus far since the course began. Ask him to tell (1) what blessings have come to his own life from this study and work, (2) how much reason he has to hope that he has been helpful to others.

V. THE APPROACH TO THE GOAL.

November 29 A. D. to March 30 A. D.

About six months. From His final departure from Galilee to His last approach to Jerusalem.

In Peræa, "the region beyond," with journeys to Jerusalem and Bethany.

Following the seventy and teaching new crowds.
Steadfastly facing Jerusalem and the cross.
Interviews on the road.

STUDY XIV.

WITH THREE MEN FAVORABLY DISPOSED
TOWARD CHRIST BUT LACKING STEAD-
FAST PURPOSE; AND WITH AN-
OTHER WHO TREATS SALVA-
TION AS A SUBJECT OF SPEC-
ULATION.

Luke 9:51, 57-62; Matt. 8:19-22; Luke 13:22-30.

*Urging Christ's Supreme Claim Upon Every Life
and the Immediate Duty of Personal Action.*

The point of time. Verse 51.

Its brevity leads to steadfast concentration on work remaining to be done.

Turning His back on Galilee, He moves through Peræa (Matt. 19: 1, 2), on a "slow circuit whose final goal is Jerusalem."—*Meyer*.

Seventy forerunners precede and proclaim Him as Messiah. Luke 10: 1, 16. "The twelve apostles were sent to declare the coming of the Kingdom, these, the coming of the King."—*Lightfoot*.

A time, therefore, of public heralding, cross-facing, purpose-testing.

Three would-be followers tested.

1. The man of impulse.

If the same man Matthew mentions in 8: 19,

what were probably his ideas of the Kingdom, and his motive in enlisting?

Which kind of seed-growth, described in Luke 8: 11-15, does this man illustrate?

How does Christ later picture such men in Luke 14: 28-32?

What is the personal application to him conveyed in the pathetic statement of v. 58? Compare Luke 14: 27, 33.

Many like him now, without penitence for sin or renunciation of self, desire to turn over a new leaf, and think it a wise step to unite with the church. What teaching do they need?

2. The man with other pressing duties.

His relationship to Christ. See Matt. 8: 21. How does he recognize it in the term he applies to Him?

What was wrong with his request? Was he desiring opportunity to observe one of the commandments? Was he breaking the sum of them? Luke 10: 26, 27.

How were Christ's claims and the duty He assigned paramount?

What inferior excuses now satisfy men for their failure to herald the King? Do they satisfy Him?

3. The man with hindering ties.

What lesson included by Christ in the commission of the Twelve had this man not learned? Matt. 10: 37.

What word in his petition, as well as in the preceding one, conflicted with Matt. 6: 33?

4. The truth for all three.

Eyes front for a straight furrow. v. 62.

Ballast overboard to reach the sky. Luke 14: 33.

A questioner answered.

1. The questioner.

(1) His ancestry. v. 28. His view of Jesus. His cast of mind.

(2) Men now who in effect ask the same question:

a. Those who like to go with the crowd—are easily influenced by surroundings.

b. Those who speculate about God's dealings with the heathen.

c. Those who believe God will not permit any to be lost.

d. Those who discuss and speculate, listen and say, "Lord, Lord," but do not break away and follow. Matt. 7: 21.

Which of these classes does this questioner most resemble?

2. The question.

What may have suggested it,—in the circumstances or the preceding teaching?

With whom was it a common theme of discussion?

Men's opinions about it.

3. The answer.

For him, and them, and us.

(1) What does it not contain? Why?

(2) What it does contain.

a. Personal application. Compare Matt. 7: 14. On what is the thought centered there? On what here?

The narrow door—the only entrance—admits the man himself, but not his idols also.

Strive (act like a man pressing through an opposing crowd into a door which may any instant close), rather than *seek* (merely desire, and,

too late, ask admission on ground of privileges neglected).

b. Warning.

Neglected privileges and forefathers' faith will not admit, only condemn.

Those who fail to do right (v. 27), as well as those who are lawless (Matt. 7: 23, see Rotherham's translation), banished from His presence.

Conscious and bitter existence after opportunity is ended.

c. Prophecy.

Others will press into the place you fail to take.

4. The spirit in which such warnings must be given. See v. 34.

STUDY XV.

WITH DEAR FRIENDS OVERWHELMED BY SORROW.

John 11:1-46.

*Comforting by Human Sympathy and by the Truth
which Robs Grief of Its Sting.*

The story of a sympathetic eye-witness.

Indications of this?

What identified this village? v. 1. What identified Mary? See Mark 14: 9.

The frowning providence.

1. The message.

How does it indicate (a) their intimacy with Him? (b) their confidence in Him?

2. The delay.

How does Jesus show that He knows the end from the beginning? See Rotherham, "*this sickness.*"

Why does John insert the statement in v. 5?
What alone made the delay bearable by Jesus?

v. 4.

3. The death.

Did Jesus ever stand by a dying bed?

Why wait longer when Lazarus was already dead?

The glory of God shining through the cloud.

1. Upon the disciples.

Devotion rewarded by increase of faith.

Following the light insures security from stumbling. vs. 9, 10. Compare 9: 4, 5.

The comforting term for death. v. 11. What does it imply?

2. Upon the sisters.

(1) Martha. Why first?

A private and sympathetic interview.

What had helped in preparing her to meet this trouble? Luke 10: 38-42.

How had her faith been tried? vs. 4, 17.

How had it stood the test? vs. 21, 22.

Compare 1 Peter 1: 6-9.

The fuller truth now revealed. vs. 25, 26.

The answer to Job 14: 14.

"The resurrection," *because* "the life,"
—already possessed, not to be asked of God,—*"am,"*

not shall be,—for all believers life continuous and unending. See Rotherham and Westcott on v. 26.

The response. v. 27. How much of the new truth had she appropriated? What does her remonstrance in v. 39 reveal? Afraid of seeing corruption where glory was promised. What only was necessary in order to see “the glory of God”?

(2) Mary.

Love winged her feet in response to the news.

What do her words of greeting indicate?

Why may Jesus not have repeated to her the truth He had taught Martha?

Compare Jesus as a comforter with their Jerusalem friends.

3. Upon Lazarus.

Inward indignation at the “last enemy” (1 Cor. 15: 25, 26), but flowing tears of sympathy with human grief.

The purpose of the prayer; of the loud summons; of the miracle itself.

The lesson from the use of human agents. vs. 34, 39, 44.

The central figure. Many can wail, some can help, only One can summon.

The effect of the “sign.”

Already impressed by former miracle (v. 37), and now convinced by this greater one, many believe (v. 45).

The chief priests and Sadducees,—henceforth leaders in the conspiracy to put Him to death. v. 47. Why? They attest the truth of Luke 16: 31.

The miracle an evidence to attest the great message of hope and comfort in vs. 25, 26.

Study Hints:

1. What do we learn here as to (1) the spirit we are to show, and (2) the truth we are to bring to those who are in gloom or bitterness of spirit because of trouble?

2. What may God's servants do for those who are "dead in sins"? See vs. 39, 44.

STUDY XVI.

WITH THE YOUNG RULER WHO LOVED
MONEY TOO WELL, AND THE CHIEF
PUBLICAN WHOM MONEY HAD
FAILED TO SATISFY.

Matt. 19:16-22; Mark 10:17-22; Luke 18:18-23; 19:1-10.

*Testing the Man Who Prides Himself on His
Record; Seeking the Man Who Has no Record
to be Proud of.*

I. THE MAN WHO SOUGHT BUT WOULD NOT FOLLOW.

The meeting.

The place. The time. The surroundings.

How is the interview emphasized by the point of time at which it occurs in Christ's career? In the ruler's?

The eager inquirer.

1. His character.

Combine the three sketches to get a full view of him.

What is the one feature which all see and state?

What attractive qualities are apparent in him as he approaches the Good Teacher?

What did he possess which many young men earnestly seek after?

Why did they fail to satisfy him?

2. His right course.

How much of moral earnestness did it evidence?

3. His imperfect views—

(1) Of Christ.

(2) Of himself. Was his claim sincere? How did he soon prove it was not true?

(3) Of the way to life. Why is eternal life not to be had in the way he suggested? Why do men seek it that way?

The test of discipleship.

1. A question. Mark 10: 18. Its object?

2. An examination. v. 19. Its purpose? Why better than contradiction?

Can you see any intention in the selection of the commandments named and the order in which they are given?

3. A specific direction. v. 21b.

How do the circumstances explain it?

What views of Christ and of possessions were involved in obedience to it?

Was it too high a price for what he sought? Was it asked as a price?

4. A universal command. v. 21c.

How was this fundamental to the other?

What really was the "one thing lacking"?

Where would obedience to this call have taken him.

The sad separation.

1. Contrast his departure with his approach.

What emotion is fitly connected with the rejection of Christ? See Matt. 16: 3, "lowring," the only other use in the New Testament of the Greek word here translated "sad."

II. THE MAN WHO WAS SOUGHT AND FOLLOWED.

The lost man.

1. His position.

(1) In the world's eyes. Would many have been glad to fill it?

(2) In Christ's. Same Greek word translated "lost" in Luke 19: 10 is rendered by "destroy" in v. 47 and in 20: 16, and by "perish" in 13: 3, 5, and John 3: 15, 16.

2. Where lost?

In a luxurious city. Josephus called it "a little Paradise."

In a religious community. A favorite home of priests.

What would such priests as the one described in Luke 10: 31 think of him?

3. How lost? Compare 2 Cor. 4: 3, 4.

What one thing had he in common with the young ruler?

What had he sacrificed for it?

What, apparently, had his longer experience

taught him concerning it,—a lesson the ruler had yet to learn?

How was his very name probably a sarcasm be applied to his character? Zacchæus=Just.

4. His awakening interest.

What aroused it? What may he have heard? Luke 15: 1.

What traits that may have contributed to his riches are shown in vs. 3, 4?

How did those surrounding Christ hinder instead of help his approach?

How and why do many of His followers still do the same?

How does his manner of approach differ from the young ruler's, and why?

What one thing, which Zacchæus realized and the ruler did not, helps to explain the different outcome?

The seeking Saviour.

1. His situation.

What thoughts absorbed the minds of the people? v. 11. Compare John 11: 55-57.

For what one man in all this crowd did Jesus have special thought?

Why might it seem an inopportune time and place for such an interview?

Why was it both *the* time and *the* place?

2. His introduction.

"Came to the place." Singled him out. Looked him in the eye. Called him by name.

3. His claims.

"Make haste,"—a word for those who are always "thinking about it," but never obeying.

"Come down"—from the place of spectator to that of disciple.

What was involved in admittance to Zacchæus's home?

What was gained by this public committal?

To what was the Son of Man here, as ever, indifferent?

Of what does He say nothing? Why?

A follower found.

1. His joyful welcome.

How may we account for this prompt and glad obedience?

2. His immediate salvation.

(1) The ground on which it had been bestowed. v. 9.

His term for Christ. v. 8. What relationship did it involve?

How was he a true son of Abraham? Compare Rom. 4: 16.

(2) Its evidences.

Voluntarily offering what the ruler refused to yield. Not to win salvation, but because he has it.

Righting wrongs. The Bible ratio. See Ex. 22: 1; 2 Sam. 12: 6.

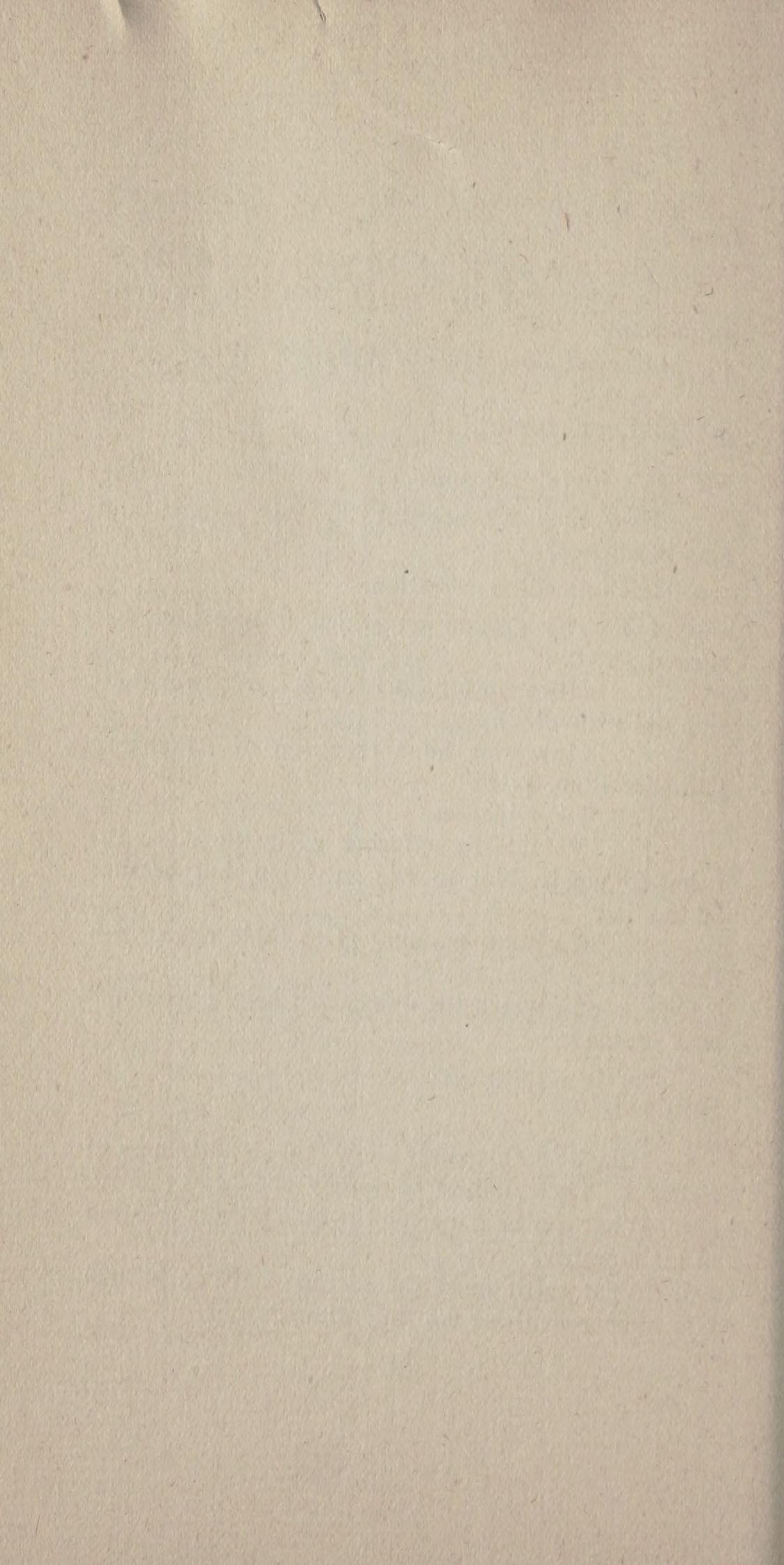
One case in which the object of Christ's "coming" was attained.

Study Hints:

1. How does this study show "the deceitfulness of riches"? Their failure to satisfy the heart?

2. What can be done for the man who is trusting in his morality?

3. What spirit must the disciple have to be like His Master in these two interviews?



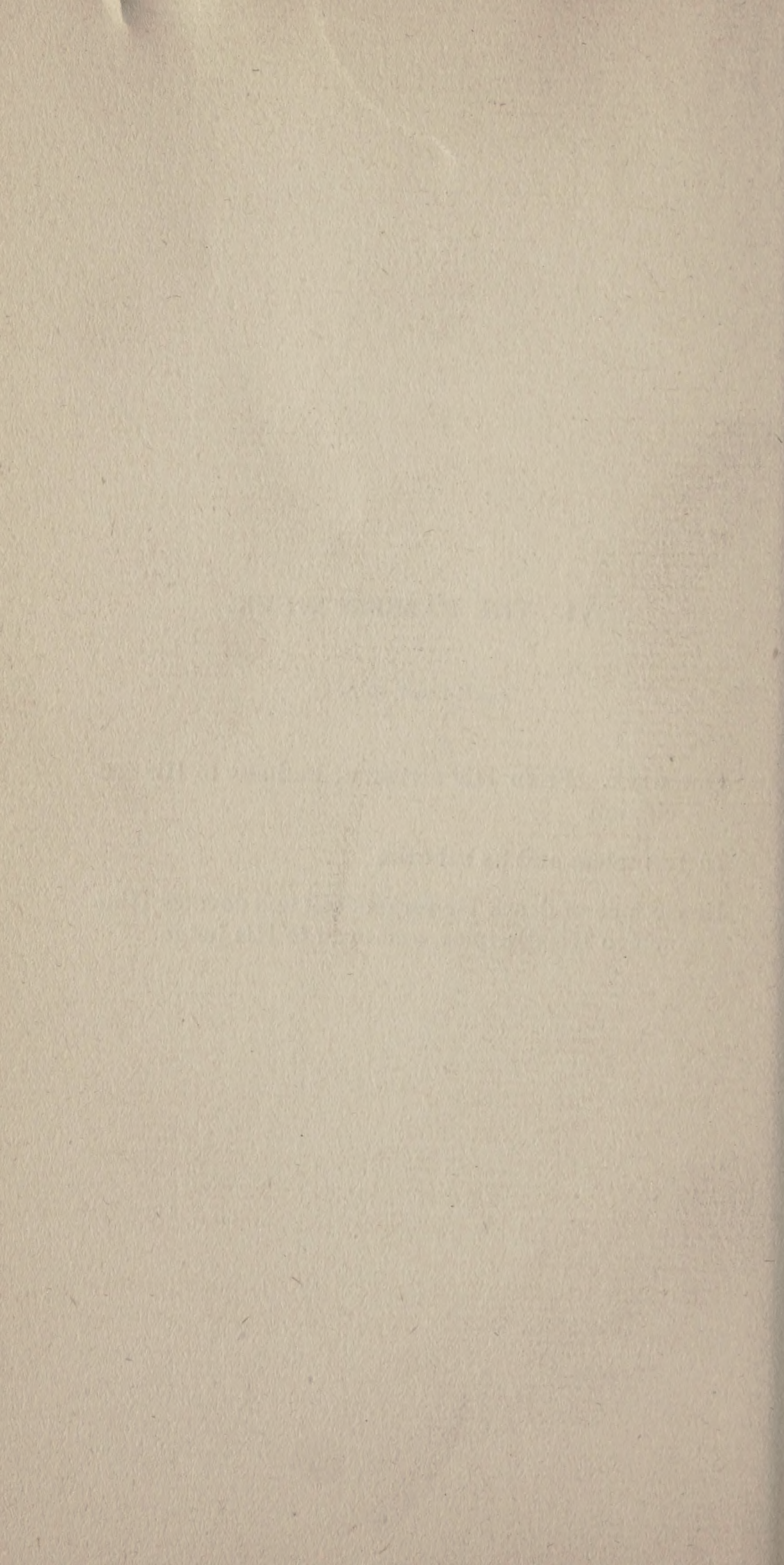
VI. THE PASSION WEEK.

April 1 to 7, 30 A. D.

One week. From His arrival at Bethany to His crucifixion.

In Jerusalem and its suburbs.

In the face of death He forgets self and devotes Himself to His disciples, and even to His judge.



STUDY XVII.

WITH THE GREEKS, WHO ASK TO "SEE
JESUS" WITHOUT REALLY UNDER-
STANDING WHAT THEIR REQUEST
INVOLVES.

John 12:20-36.

*Uplifting the Dying yet Glorified Lord Before the
Eyes of all Men.*

The application.

An illustration of the despairing prophecy of the Pharisees (John 12: 19), which they themselves fulfilled in their desperate attempt to prevent (v. 32).

Probably just after the stormy scenes of the last Tuesday, and so at the end of His public ministry. v. 36.

The applicants.

Greeks from the West at the end, as Magi from the East at the beginning.

What did their presence for worship indicate as to their relation to Judaism? See 1 Kings 8: 41-43.

How does this request agree with their national character? Compare Acts 17: 21.

How is the name they apply to Him appropriate? Of whom may they be considered as forerunners?

See Acts 8: 27; 10: 1, 2; 17: 4; Rom. 1: 16; 1 Cor. 1: 23, 24.

How do men now show this Greek trait of character?

The messengers.

Why may they have singled out Philip?

Why may he have sought help in dealing with this unusual request? Compare Mark 7: 24-30.

Why did he naturally turn to Andrew? See John 1: 44; 6: 5-9; Mark 3: 18.

Which becomes the leader of the pair?

What made Philip hesitate? Why and how do we resemble him?

The answer.

1. To whom addressed?

Did he receive the Greeks?

What might their request have suggested to one who knew less than Jesus? What *did* it suggest to Him?

What was necessary before the world could "see Jesus"?

2. The principle.

Fruitfulness, life eternal, glorification,— all attained only by the death of self.

When and how had He taught it before? See Mark 8: 35; Luke 17: 33.

"So it must be ever: Day out of night; spring out of winter; flowers out of frost; joy out of sorrow; fruitfulness out of pruning; Olivet out of Gethsemane; the Ascension out of Calvary; life out of death; and the Christ that is to be out of the pangs

of a travailing creation.”—Meyer’s *The Life and Light of Men*, p. 232.

3. Three illustrations of it.

(1) The analogy of nature. v. 24.

(2) The practice of true disciples. vs. 25, 26.
(See Rotherham’s notes on v. 25.)

(3) The Son of Man’s own soul-struggle.

a. Not shrinking from death, but facing the Cross with all it involved, and realizing the tremendous strain that is coming upon His human nature.

b. The one relationship that holds in such an hour. So in Gethsemane. Matt. 26: 39, 42; Mark 14: 36.

c. The prayer for victory,—“out of” rather than “from this hour.” (See Westcott on v. 27.)

d. The prayer for the Father’s glory. Compare John 17: 1-4.

e. The heavenly witness. The Father’s name already glorified in the Son’s life (see especially Matt. 3: 17 and 17: 5), and to be glorified still more in His death. How?

4. The principle applied.

The voice one more evidence for faith-strengthening. Compare John 11: 42.

Uplifting, both on the Cross and out of the tomb. The Christ’s power of attraction over men and of victory over Satan.

Misapplied Scripture only veils the eyes. v. 34.

The Light is yet here. Walk after Him, put faith in Him, that you may be transformed into a son of light.

The effect.

1. Upon the Greeks.
We are not told.
2. Upon the people generally. vs. 37-41.
Blinded and hardened.
3. Upon many of the rulers. vs. 42, 43.
Afraid to follow their convictions.

Study Hints:

What does this scene teach

1. As to the only path to highest fruitfulness open to every follower of Jesus?
2. As to the only gospel message that really has in it uplifting power?

STUDY XVIII.

WITH HIS OWN DISCIPLES, WHEN THEY
SHOW THE WORLD'S SPIRIT.

Luke 22:24-30; John 13:1-20.

*Exemplifying and Applying the Object Lesson of
Lowly Service for Others.*

The saddest of nights.

1. The night "before the feast of the Passover."
"During supper,"—the Paschal meal, the symbol of bitterness followed by joy.

In the guest chamber divinely provided. Luke 22: 7-13.

2. John's interpretation of Jesus' motives.

What knowledge on His part led to the supreme evidence of love? v. 1; R. V. margin, "to the uttermost."

What to the lowliest service? v. 3.

Why appropriately "the Father" in v. 1, "God" in v. 3?

Even in the hour when Satan is doing his worst (v. 2) how are His thoughts absorbed?

The selfish rivalry.

How do Luke and John supplement and confirm one another? Compare especially Luke 22: 27 and John 13: 5.

Who had just before shown the same spirit of selfish ambition? See Matt. 20: 20-24.

Perhaps brought to the surface now in taking their seats at table.

What false ideas of Jesus' mission probably contributed to it?

Why must it have been peculiarly distressing to Jesus at this time?

How does it often now appear in Christian work?

The rebuke and promise. Luke 22: 25-30.

Note its peculiarly gentle and tender spirit.

A repetition of former teaching that had been ineffectual. Matt. 20: 25-28.

Christ's kingdom "not of this world," hence not ruled by this world's precepts and examples.

Following the true Benefactor now will lead to seats at His table and to thrones hereafter.

When before had they received the same promise? See Matt. 19: 28.

The object lesson. John 13: 2-11.

Resorted to when oral teaching had proved ineffectual.

Thorough in every detail. Explain the customs of the time.

Included even Judas. See vs. 12, 30.

The application.

1. To Simon Peter. Probably began with him.

For emphatic use of pronouns in v. 6, see Rotherham's translation.

"Hereafter," in the light of the Passion and the Resurrection, Peter shall come to understand just how much this act of humble service means. v. 7.

Self-surrender the first condition of discipleship. v. 8.

Once cleansed by Jesus, the work of one disciple for another is to refresh by removing the stains of earth. v. 10.

2. To all.

Do not misunderstand our true relation. v. 13. But let it add to the impressiveness of My example. vs. 14, 15.

Remember what I taught you when I first sent you out. See Matt. 10: 24. Another reminder later the same evening. John 15: 20.

A new beatitude (v. 17), a new term of endearment (v. 33), and a new commandment (vs. 34, 35). See how these are woven by John into the very fibre of his Epistles.

Am I representing my Saviour and my Father (v. 20) by following the example of Jesus in this scene? Write down all the points in which His course here is an example to us, and use it prayerfully for self-examination.

STUDY XIX.

WITH SIMON PETER WHEN HE SHOWS DANGEROUS SELF-CONFIDENCE AND SELF-WILL.

John 13:36-38; Luke 22:31-38; Matt. 26:30-41; John 18:10, 11;
Luke 22:54-62.

*Plain Warnings Repeated Once and Again in Love.
Patience with the Wayward One.*

The disciple in danger.

1. Loving and loyal, but impetuous and self-willed.
Recall the supper scene in the last interview.
2. Self-confident.

(1) In spite of former failures.

Recall Study 10.

(2) And in face of present warnings.

Sure he could follow to prison and to death. John 13:37; Luke 22:33; Matt. 26:35; though alone, Mark 14:29.

Believing his words sincere, how can we explain his mistaken estimate of himself, and his deafness to the Master's warnings?

3. The great protester. See especially Mark 14:31.

What proved harder to bear than the imprisonment and death he spoke about so freely?

The Friend in need.

1. His thoughtfulness.

In spite of His own troubled spirit. John 13:21.

During his hour of bitterest agony. Matt. 26: 37, 38. (See Rotherham's note.)

And on trial before His enemies. Luke 22: 54, 61.

2. The triple warning.

(1) At the supper table. John 13: 36-38; Luke 22: 31-38.

Separation from Him the test to be feared. John 13: 36.

Prophecy of v. 36 repeated more circumstantially. John 21: 18, 19.

Know (a) the danger (Luke 22: 31), (b) the encouragement (v. 32a), (c) the object (v. 32b).

Realize the weak point at which Satan will assault. John 13: 38; Luke 22: 34.

Notice that Jesus here in v. 34, as in Matt. 16: 18, calls him "Peter," elsewhere always "Simon." Can you suggest a reason?

(2) On the way to the garden. Matt. 26: 31-35. (For the harmony see Andrews, pp. 494-497.)

A warning to all, with explanation of the approaching scene, and appointment for reunion. How much of it does Peter hear and heed?

What effect does the repeated and emphatic announcement of v. 34 have upon him?

(3) In the garden. Matt. 26: 36-41.

The loving yet searching rebuke. v. 40.

The exhortation. v. 41. Weakness of the flesh not an excuse for, but an incentive to, watchfulness.

3. Patience with the wayward.

(1) At the arrest.

Fleshly energy with a worldly weapon rebuked. John 18: 10, 11.

Mistaken views of the kingdom led to misinterpretation of Jesus' words in Luke 22: 35-38. How did this weaken him later? See John 18: 26.

Failure to learn the lesson of Matt. 16: 24, 25 leads to flight (Mark. 14: 50) with the rest.

What was lacking here to make him "Peter" indeed? See Isa. 26: 3, 4, R. V.

What made him follow, though afar off?

(2) In the palace court. Luke 22: 55-62.

In the wrong company at such a time. As an old Scotch minister said, Peter had "nae business among the flunkeys."

The threefold denial. Accompanied by swearing, of which Mark (14: 71) tells us, and Peter himself is Mark's informant. Perhaps the revival in this evil hour of an old evil habit.

The look that pierced his heart. Luke 22: 61.

The tears of true penitence. Luke 22: 62. "The erring disciple was much more singular in his repentance than in his sin."—*Bruce*.

For the sequel, restoring him to usefulness, see Study 23.

Study Hints:

1. Review these scenes, and gather the principles that should guide us in dealing with the self-confident and wayward.

2. Make personal application, especially of the warning and encouragement of Luke 22: 31, 32.

STUDY XX.

WITH PILATE, WHO WANTS TO DO RIGHT, BUT WILL NOT MAKE THE SACRIFICE IT REQUIRES.

John 18:28-38; Mark 15:3-5; Luke 23:4-19; Matt. 27:19-23; John 19:4-12; Matt. 27:24-26; John 19:13-16.

*Showing "What is Truth," both Concerning Jesus
and Concerning Personal Responsibility to Him.*

His hour of testing.

Sudden and severe. One morning made him forever infamous. "Suffered under Pontius Pilate."

His political position and responsibility and his relations to the Jews. (See article on "Pilate" in any *Bible Dictionary*).

Where was he at this time, and for what purpose?

What is the crucial test in every man's life, as in Pilate's? See Matt. 27: 22.

His investigations.

1. Of the charges of enemies. John 18: 29-32.

Indifferent in spirit, but disposed to do justice.

Despising the Jews, but desiring to conciliate them.

Reading their motives. Mark 15: 10.

2. Of Jesus Himself.

(1) As to His character and position. John 18: 33-38.

Inquiry of v. 33 based on the charge of se-

dition. Luke 23: 2. Perhaps, also, on knowledge of His triumphal entry on the previous Sunday.

Scorns His race, but puzzled by the unusual course of its leaders (v. 35) and by His own worldly ideas of kingship (v. 37). "*Thou a king?*"

(2) As to His self-control under calumny.

Marvels greatly at His silence in self-defense. Mark 15: 3-5.

(3) As to His origin.

Trembles before His claim to divinity. John 19: 7-9.

Yet threatens Him with his "little brief authority." v. 10.

His light.

1. As to his own responsibility. John 18: 34.

An appeal to awaken the conscience.

2. As to the true nature of Jesus' kingdom (v. 36), and the mission which caused His incarnation (v. 37).

A test of Pilate's relation to "the truth," which brings out only the cynical question of v. 38.

3. As to Jesus' opinion of him. John 19: 9.

Silence, to the time-server, who will not follow his convictions, more searching than words.

4. As to the source of his power and his consequent responsibility to God, not men. John 19: 11.

How was this light, which Jesus shed upon his path, adapted to such a man as he, a Roman who knew little and sympathized less with Jewish scriptures and hopes?

His convictions.

How often and how strongly does he publicly declare Jesus' innocence?

Who join him in the testimony?

How does he show the growing impression made upon him by Jesus' character and conduct?

Did he believe Him more than human?

How does his conduct concerning the inscription, the burial, and the guard, show the strength of the convictions to which he was false?

His attempts to evade the issue.

In spite of his own statement in John 19: 10, upon whom, in turn, does he endeavor to shift the responsibility of deciding the case?

How does he endeavor to substitute policy for justice, and with what success?

How does he attempt to use his own cruel injustice to move the sympathies of the crowd?

Baffled and defeated for lack of courage and truth, how does he vainly attempt to clear himself, and then substitute taunts for righteousness?

How do men now attempt to evade the issue of responsibility to Jesus?

His weakness and failure.

1. The cause. Selfish fear of personal harm—

(1) From charges he dared not face. John 19: 12. His past record would not bear investigation.

(2) From popular tumult difficult to quell. Matt. 27: 24. He had already had one experience of it at least. Luke 13: 1.

What causes nowadays hinder loyalty to Christ and honest convictions?

2. The issue. Gives over the Son of Man and Son of God to scourging, mockery, and a shameful death.

How does the rejection or neglect of Christ's claims to-day resemble Pilate's course?

3. The end. Stripped of his office on charges just such as he attempted to avoid, he is said to have died in banishment. Amid many traditions (like that of Mount Pilatus), we know only what Christ said in applying the lesson of one of his acts. Luke 13: 3.

Study Hint:

Gather from these scenes how we are to show men the two courses open to them in regard to Christ?

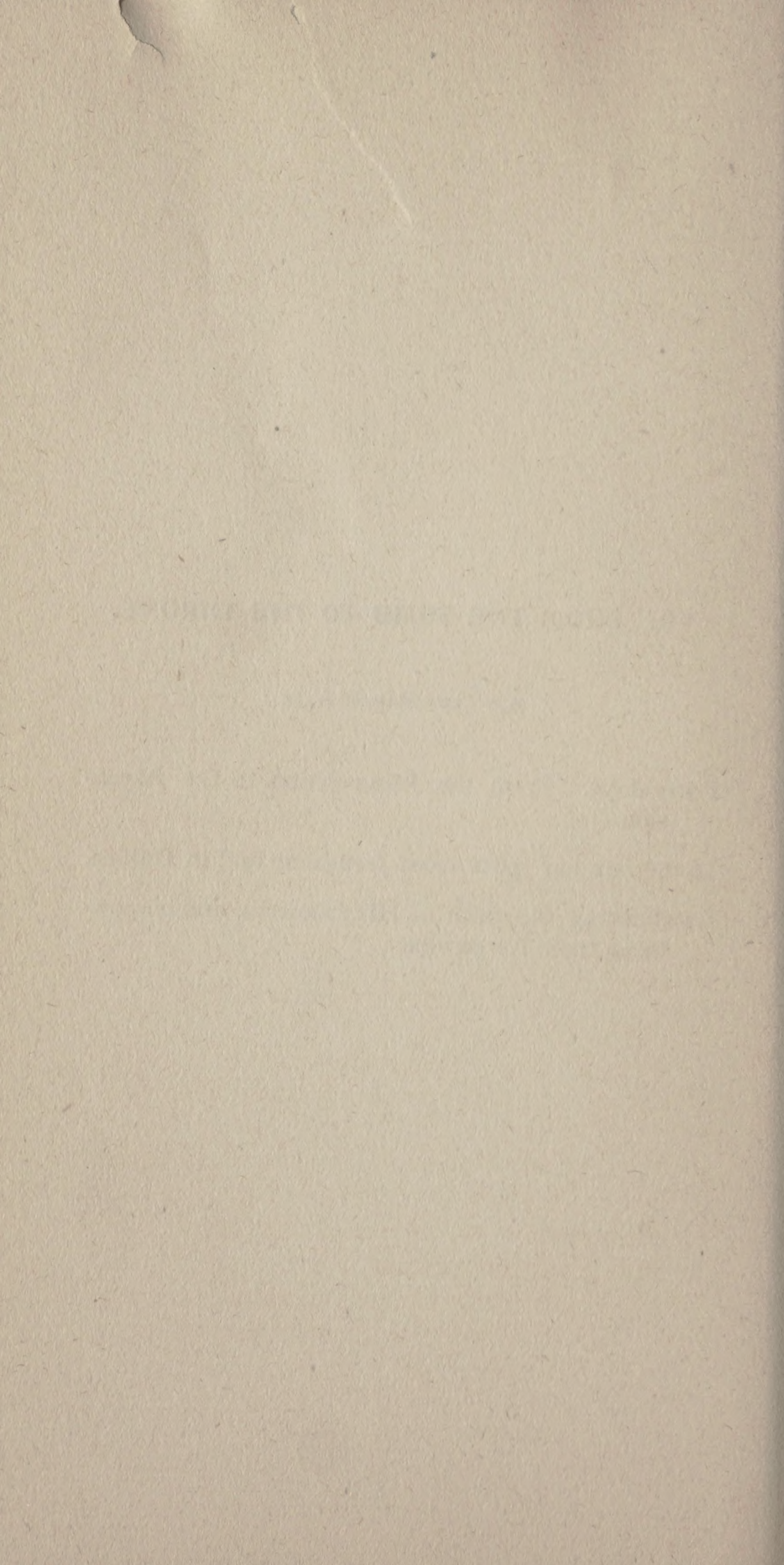
VII. FROM THE TOMB TO THE THRONE.

April and May, 30 A. D.

Forty days. From the Resurrection to the Ascension.

In the familiar spots about Jerusalem and in Galilee.

Establishing the faith of His followers, and empowering them for service.



STUDY XXI.

WITH TWO MEN WHO ARE IN A FOG OF DOUBT ABOUT THE CENTRAL FACTS OF CHRISTIANITY.

Luke 24: 13-35.

*Showing the Place in God's Plans of Jesus' Death
and Resurrection and the Certainty of Both.*

The walkers.

1. Who?

"Two of them"—of whom? Compare v. 22.

Was either an apostle? See v. 33. Was the unnamed one Cleopas's wife? See v. 25, R. V. Was he Luke?

2. When?

"That very day." Whose day, and why?

3. Whither?

To Emmaus,—a disputed site. (See Andrews, pp. 614-618.) In any case, a hilly foot-journey of about eight miles.

Why leave Jerusalem on that day of all days? Especially after what they tell in v. 24?

4. Their state of mind and heart. vs. 15-17.

(1) Their conception—

a. Of Jesus and His mission. vs. 19-21.

b. Of the earlier events of the same day.

vs. 22-24. (For a connected narrative of these consult Andrews, pp. 610-613.)

Hints of hopes too faint to state. vs. 21b, 24b.

Apparently without knowledge of His appearances to Mary and the other women.

(2) The causes of gloom and perplexity.

a. Misconception. v. 21.

b. Heedlessness. Matt. 16: 21, and later.

c. Unbelief. Luke 24: 11.

d. No evidence of prayerfulness, in spite of promise of John 14: 13, 14.

Jesus sums it up. v. 25. (a) Foolish,—thoughtless; not applying their minds to His teachings. (b) Slow of *heart* to rest faith on the voices of the Scriptures.

(3) The anchor that held in the storm.

What did the theme of their conversation prove?

How real and personal a loss was Jesus' death to them?

What evidence would our ordinary conversation afford of our regard for Jesus?

How much greater evidence of Jesus' resurrection have we than they had?

The Companion.

1. His approach.

When does He join His followers? Compare Mal. 3: 16; 4: 2; Matt. 18: 20 (see Rotherham's note); Mark 6: 48.

Why unrecognized? Luke 24: 16; Mark 16: 12. Nothing awe-inspiring in His appearance. Simply a friendly fellow-traveller.

On what did recognition of Jesus depend in all His appearances during the forty days?

How does unbelief now, as then, dull the vision?

2. His share in the conversation.

He guides it.

Brings to the light the cause of their trouble.

Affectionately chides them for it.

Shows the necessity and purpose of the "*very things*" (see Rotherham) that had saddened them.

Enlightens ignorance by thorough interpretation of Scripture.

Abides with those whose loving wishes constrain Him. Why did He propose to go further?

Becomes the Master of the feast. Rev. 3: 20.

Reveals Himself in the familiar attitudes of blessing and serving.

Reminding them probably of what former scenes?

Illustrates His answer to Judas's question. John 14: 22-27.

Why suddenly vanish?

Who is to assist His followers in doing work like this? John 14: 26; 15: 26, 27.

The return.

Warm hearts (v. 32) make quick feet, prompt and joyous testimony (v. 35).

Vying with the rest in sharing the glad news. vs. 34, 35.

Study Hint:

Notice the steps in their upward path, and what this suggests:—

Talking of
Learning from
Communing with
Witnessing for

} JESUS.

STUDY XXII.

WITH THOMAS, THE LOYAL BUT GLOOMY DOUBTER.

John 20: 24-29.

Patiently Pointing to the Convincing Evidence.

The loyal though gloomy doubter.

Study the three passages in which John mentions Thomas (11: 16; 14: 5 and this interview), to form an impression of his character. (Westcott's notes on these passages in *The Bible Commentary* may help.)

How did he prove his love and loyalty?

How show his blunt sincerity? His determination to know rather than willingness to believe?

How did his faith compare with that of the other apostles? Why were they all so slow to accept the testimony of others? Mark 16: 11; Luke 24: 11; Mark 16: 13, 14.

Did Thomas ask for other evidence than they had had? Luke 24: 39, 40, 43.

On what was he perhaps brooding alone when he missed the Lord's appearance? See v. 25.

What was the special object of the appearances on the first Lord's Day? (See Andrews, p. 623.)

What does his presence with them in v. 26 indicate?

Why did they still tarry in Jerusalem after the directions of Matt. 28: 7, 10.

The convincing evidence.

What lesson had he already been taught when he talked of dying with Jesus? See Study 15.

What when he had professed ignorance of the meaning of Jesus' announcement in John 14: 2?

How does Jesus in the scene before us illuminate the teaching about Himself in John 14: 6, 7?

What evidence does Jesus offer Thomas?

What was more convincing to him even than what he had required?

What higher contact with Jesus did he get than the physical which he had desired?

What evidence does Christ now offer to men like Thomas? What warning? v. 27b. (See Westcott.)

In what spirit and by what methods are we to present it to them?

The sublime confession.

"The loftiest view of the Lord given in the Gospels."—*Westcott*.

How did the desired evidence of identity instantly become proof of Lordship and Divinity?

How do all lower conceptions of Christ dishonor Him?

The last and greatest beatitude. v. 29 b.

The noble company of believers of testimony already begun outside of the apostolic group. Compare 1 Peter 1: 8, 9.

On what testimony may such faith and blessedness rest? vs. 30, 31.

Study Hint:

On what, more than all else, is it best to fix the attention of an honest doubter?

STUDY XXIII.

WITH SIMON PETER, THE RESTORED BACKSLIDER.

John 21:1-19.

Reminding of the Cause of Former Failure; Emphasizing the Necessity for the future of Love and Obedience; Showing Confidence and Trust.

The "stone" overthrown becomes a rock of offence.

The agents in the disaster.

1. Satan. Sought a high mark.

How did he obtain his opportunity? Luke 22:

31. Not omnipotent. Permission granted in view of the outcome. v. 32.

2. Peter.

"Offended" in Jesus, in spite of warnings. Review the scenes of Study 19.

Eager to investigate (John 20: 3), but heavy heart made feet slow (v. 4) and faith dull (vs. 8-10).

Now out of place,—back at his old trade,—yet in disciples' company, and where Jesus may be met. Matt. 28: 10.

The Master-workman fitting it into its place again.

1. Warning and intercession (Luke 22: 32), followed by special attention (Mark 16: 7—notice that

the angel uses the name "Peter" not "Simon"—Luke 24: 34.

What serves to remove the "offence of the Cross"?

2. The personal interview.

Is this the first since the resurrection?

Now at the old place and work, reminding of former call. Luke 5: 10.

After night of fruitless toil ("*that* night they took nothing"),—at the end of self.

3. The evidence offered. One of the "many proofs" of Acts 1: 3.

(1) Of power.

The full net. Reminding of what and promising what?

No word of objection here as in Luke 5: 5.

(2) Of love. The hot breakfast. How much needed?

How are the hands that had been pierced here engaged?

4. The thrice-repeated question.

Tender but searching. Reminding him of his professions, warnings, and denials; of his self-confident comparison of himself with others. Matt. 26: 32, 33.

Calls him, as heretofore, by his old name,—Simon, son of John. (R. V.).

Simplifies the question; at last using Peter's own word for "love," probing into the depths of his heart. (See Rotherham's note on v. 17.)

The "stone" on the foundation.

1. It stands the test.

Duller eyes than John (v. 7), but still impetuous, reverent love.

In Luke 5, "depart"; in Matt. 14, "bid me come"; here plunges in unbidden.

First to obey the Master's word. v. 11.

His answers show his new estimate of Jesus' knowledge of himself.

His third answer lays bare to the Lord his heart.

2. The commission.

Formerly catch; now feed lambs, tend sheep, feed sheep.

Not seeking individuals only, but shepherding a flock.

3. The prophecy and the command.

The fuller statement of John 13: 36, 37.

Borne on the cross when cross bearing ends.
2 Peter 1: 14. How was it fulfilled?

Follow Me, even unto death.

How does he show a flash of the old spirit of comparison in the question about John, his comrade?

4. The motive that must inspire all useful service.

Not determination to succeed; not unwillingness to be behind others; not desire for men's approval,—but the constraining love of Christ. 2 Cor. 5: 14.

How, in the light of this interview, can we best help those who have been active in Christian service, but have fallen back?

"We who so tenderly were sought,
Shall we not joyful seekers be,
And to Thy feet divinely brought,
Help weaker souls, dear Lord, to Thee?"

"Celestial Seeker, send us forth!
Almighty Lover, teach us love!
Then shall we yearn to help our earth
As yearned the Holy One above!"

STUDY XXIV.

WITH HIS FOLLOWERS, AS THEY FACE
THE WORK OF WINNING ALL MEN
TO HIM.

Luke 24:49-53; Acts 1:1-12.

*Clearly Indicating Their Work, Its Nature and
Scope; Promising Abundant Power and Showing
How It is to be Received.*

This last study may well occupy a full hour in class.

The place and the hour.

On Olivet, "over against Bethany." (R. V.) In a retired spot. What associations already made the mountain sacred?

What impression does the narrative in Luke 24:35-53, if taken alone, make as to the time of its occurrences?

What fuller note of time does Luke give in Acts 1:1-3?

For a summary of Jesus' appearances during the "forty days," see Andrews, pp. 637-639, or Kephart's Outline, paragraphs 59-65.

What considerations make His parting words most precious?

The need.

I. The work to be done.

(1) Study the commissions given by the Risen Lord.

a. To the eleven and others with them on the Resurrection evening. John 20: 21-23; Luke 24: 33-36, 44-48.

b. To the eleven and other disciples, more than five hundred in all (1 Cor. 15: 6), on "the mountain" in Galilee,—some familiar but retired spot where such a gathering would not be interfered with. Matt. 28: 16-20; Mark 16: 15-18.

c. Perhaps also at other times and places, but on the same theme. Acts 1: 3. Always the future, not the past.

(2) Note in these passages what He taught them of its nature and extent. It was to be—

a. World-wide. How is this shown in Matthew, Mark, Luke, Acts?

From an appointed centre. Luke 24: 47. Why?

Following a systematic and thorough plan of campaign. Acts 1: 8.

b. Comprehensive and spiritual. Including the supreme welfare of man and society (see Mark 16: 15, R. V.) for this, and the eternal, age.

Preach. The gospel—Mark; repentance and remission of sins—Luke; communicate forgiveness of sins—John. (See tenses in John 20: 23, Greek text or Rotherham's version.) "The Commission of the Christian Society, not of the Christian Ministry."—*Westcott*.

Witness. Luke. "My witnesses." Acts 1: 8, R. V.

Disciple. Matthew.

Baptize. Matthew and Mark. "Into the name" (not names) of the Triune God.

Teach. Matthew. Obedience to all My commands.

Not only evangelize and testify, but win, initiate, train.

Find and meditate on each passage here suggested. Realize the immensity of the task,—the individuality of the method.

2. The men to do it.

(1) Provincial in origin. What was their title even on the lips of the heavenly messengers? Acts 1: 10.

(2) Narrow and material in conceptions.

What misunderstanding still underlay their eager question in Acts 1: 6? On what point were their thoughts centered? (See Rotherham's note and compare Luke 19: 11.)

(3) Timid in spirit. John 20: 19.

(4) Slow to believe—

a. His teaching. John 6: 62; 20: 17.

b. The Scriptures. Luke 24: 44, 45.

c. The testimony of others. Mark 16: 14.

d. Even their own experiences. Luke 24: 41; Matt. 28: 17.

Yet they were Jesus' friends (John 15: 15), who loved Him (John 16: 27), worshipped Him as their God (Matt. 28: 17), and recognized Him as their Lord (John 20: 28; 21: 15). To such, and to all like them, are given—

The Leader's promises.

1. His own relation to them.

(1) They but continue the work the Father committed to Christ. John 20: 21.

(2) Who now has all authority in heaven and (hence) on earth. Matt. 28: 18. See also Mark 16: 19. What Satan deceitfully offered had been won on the Cross.

(3) Will be with them throughout the whole campaign. Matt. 28: 20, R. V. margin.

Not as during His humiliation, which has ended. See Luke 24: 44. "Was with you."

But no less personally and really. See emphasis on pronouns in Matt. 28: 20, Rotherham's version.

For an illustration of how this can be, see Acts 7: 55, 56, and trace His presence throughout the Acts. 1: 24; 2: 47; 3: 26, etc.

(4) And will come again in like manner as they saw Him go. Acts 1: 11.

"Let all that look for hasten
The coming joyful day."

Acts 3: 19-21, R. V.

2. The gift of power.

How had this been foretold by David? Psalms 68: 18; Eph. 4: 8. By John the Baptist? Luke 3: 16b.

Why is it pre-eminently "*the* promise of the Father"?

When had they heard it from Jesus?

What special pains does he take to keep it before their minds. Luke 24: 49; Acts 1: 4, 5, 8.

What earnest of the fuller outpouring had they already received from Him? John 20: 22.

What did His attitude in parting betoken?

What is the significance of the terms used in Luke 24: 49 and Acts 1: 5?

What is far more important than knowing "times and seasons"?

The way to obtain the gift.

What had Jesus already taught as to who may have this gift, and how? John 7: 37-39.

What does He now say of it? John 20: 22; Luke 24: 49a.

The apostles' special instructions.

"Wait for (Rotherham, "Abide around") the promise of the Father."

"Not many days," in the city of your enemies, the place of My cross and empty tomb.

The apostles' example of fellowship and prayerfulness. Acts 1: 14; 2: 1; 4: 31. Of faith and praise. Luke 24: 52, 53.

How does Peter speak of this gift as free to all? Acts 2: 38, 39; 10: 45. In both passages the term is a strong one. (Rotherham, "free-gift.")

What does he mention as *the one condition*? Acts 5: 32.

How does Saul fulfill this condition, and with what result? See Acts 9, especially vs. 5, 6, 17, 20.

How does he communicate the gift to others? Acts 19: 1-7.

How may we do both?

"Doth not the Spirit still descend,
And bring the heavenly fire?
Doth not He still Thy church extend,
And waiting souls inspire?

"Come, Holy Ghost! in us arise!
Be this Thy mighty hour!
And make Thy willing people wise
To know Thy day of power."

STUDY XXV.

FINAL REVIEW.

1. Let each member tabulate Studies 14 to 24 in the same manner that was followed in the first review. See page 70. If this has been done week by week, as suggested, the work of reviewing will now become a pleasure, not a burden.

2. Study then this second chart, column by column, as suggested in the previous review, making applications to our own work from Jesus' wide contact with people, His grasp of every situation, His methods of approach and the great truths He taught.

3. Have a final drill on the passages that have been committed.

4. With both charts before him let the student review the seven periods in their order and recall the characteristic features of Jesus' activity in each.

5. Without reference to the charts recall to mind as many as possible of the interviews we have studied. Try to locate each in its proper period and tell why you place it there.

6. In closing the course ask yourself some such personal questions as the following:—

(1) What have I gained from this course of study? Why not more?

(2) How can I pass on to others the good that has come to me?

(3) If this class has been a stimulus to me in personal life and work, how am I without it to keep close to Christ and useful for Him?

“ We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

“ But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

“ O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.”

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TO THE DIFFERENT CLASSES OF PERSONS WITH WHOM WE FIND JESUS DEAL- ING IN THESE STUDIES.

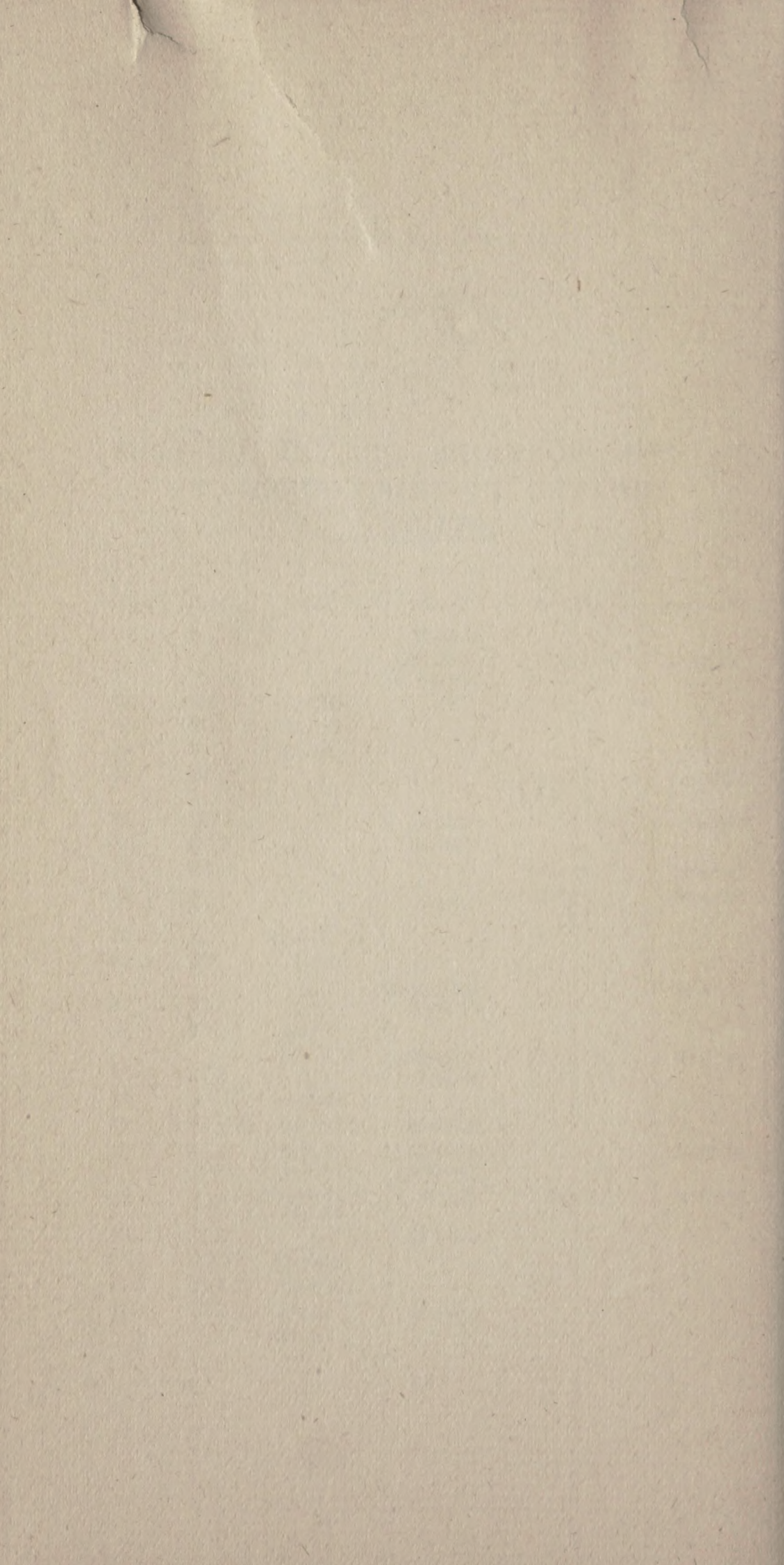
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